EARLY HINDU INDIA

A DYNASTIC STUDY

Volume II

A. Kumar Mazumdar

With Art illustrations

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PREFACE TO FIRST EDITION.

The title of this book is my own. Certainly it is a more dignified title than the work properly deserves. I should tell my readers, at the very outset that I am not appearing before the public as a rival to my illustrious countryman, the late Mr. Romes Ch. Dutt whose *Ancient India* is a highly admirable book; nor to Mr. V. A. Smith whose *Early History of India* is an inimitable work. In 1801, my headmaster, the late Rai Saheb Ratnamani Gupta of the Dacca Collegiate School desired me to write a history of our nation. Following his wish, I have worked so long, alone in a lonely field, groping my way in the dark ages of the past. If my chronology satisfy all, a great puzzle is then solved and the reconstruction becomes easier. Mine is an attempt at reconstruction and a very poor one indeed. Yet I believe, with a certain measure of confidence that whoever will work in the same field, he will arrive at almost similar conclusions.

In preparing this book, I have received valuable suggestions and encouragements from many generous persons, both Indian and foreign: in the initial stage of my labours and Indian travels, I was helped by Babu Harendralal Roy, Zeminder of Bhagyakul; Babu Dharanikant Lahiri, Zeminder of Kalipur; Raja Jagat Kisore Acharyya of Muktagacha; Rai Bahadur Banamali Roy, Zeminder of Pabna; Kumar Sri Harabhamji Raoji M. A. LL. B. (Cantab.) of Morvi (Cathiawar). Immense is my debt to my professor and patron Mr. S. C. Hill who was ever alive to my interests. He brought me to the notice of his friend the late Viceroy Lord Curzon whose encouraging words cheered me at a time when my spirits were drooping in despair. To Col. Sir Richard Temple, editor, *Indian Antiquary*, belongs the real credit of this work, as he gave me the "search-light of true criticism." (Vide Ind. Antiquary, Vol. XXXI, 1902). Sir

Asutosh Mukherji, Vice-Chancellor, the Syndicate and Dr. G. Thibaut, Registrar, Calcutta University, gave me indirect encouragement (1910). My thanks are also due to many scholars, authors, and writers of Bengal and abroad. This edition of the book is brought out with many imperfections. If it is fated to have a second impression, I trust I shall bring it out in due form and fashion.

Dacca.
Dec. 25th, 1917.

The Author.

PREFACE TO SECOND EDITION.

The First Edition having run out soon, I venture to publish the Second, thoroughly revised and enlarged. The sale has been due, not to the merits of the book, but to the generous readers' sufficient indulgence due to a pioneering work.

"Old India," said Prof. Weber, "is still full of riddles." Mr. R. C. Dutt first cut a road to it. I add the political outlines. These present the whole Hindu History in a readable form. In reconstructing it, I have closely followed Hindu traditions in their rational forms. I have put in here all that I could carefully gather from the numerous sources, along with my own discoveries. The readers would be wrong to expect an authoritative work on the subject from this num-skull. That is reserved for a doughty scholar.

A regular Hindu History has been long a great desideratum in the world. I tried to meet it to some extent. But great was my apprehension when I first published my work lest it should be doomed to utter failure. To my great relief and joy, I soon

found the result otherwise. From the Magistrate, Dacca, to the authorities of the India Office Library, London and the Secretary to the President, United States, America—all gave a hearty welcome to my little work. Government of India, Foreign Department has encouraged my humble labours. Curator, Bureau of Education, Simla Secretariat, the Governments of the Central Provinces and the Punjab have purchased a few copies. Dr. M. E. Sadler, Vice-Chancellor, Leeds University and President, Calcutta University Commission, Mr. G. F. Shirras, Director-General, Department of Statistics, India, Dr. John Marshall, Director-General of Archæology in India and others have encouraged me with friendly notes of appreciation Kumar Devendraprasad Jain, of the All-India Jain Community, Arrah Branch, was equally enthusiasitc in his congratulation.

My special thanks are due to Lieut. Col. S. F. Bayley I. A., Resident in Nepal and to Major C. H. Gabriel I. A. First Assistant to the Resident in Kashmir, for their very noble and polite acknowledgements and interest taken for my humble work.

Like an Indian sage of old to whose clan I belong, I cannot but here sing the praise of three eminent. noble and true Hindu Princes whose large sympathy, noble appreciation nnd warmest thanks have urged me to bring out this edition in a comprehensive form. My debt is not so much to their gold, as to their golden hearts, noble instincts, and true gladness at the sight of a history of their remote ancestors ! Blest be the names and lines of His Highness Chandra Singh Shum-Sher Jung Bahadur, Maharaja-Rana of Nepal G. C. S. I., P. G. P., G. D., &c.; His Highness Virendra Kisore Manikya Bahadur, Maharaja of Tippera ; and His Highness Sir Bhavani Singh K. C. S. I., M. R. A. S., Maharaja-Rana of Jhalawar in Rajputana.

I have spent my time, money and energies on the work for some 30 years. I have constantly thought of the Indian people and have written for their benefit. Recently, two gentlemen have joined me in this stupendous work. My friend Babu Indramohan Das B. A., Zeminder, Dacca and Babu Nagendra Kumar Roy,

a young and enterprising publisher of this town, have come forward to promote the interests of the nation, by publishing this edition at great costs.

To the generous British Government is due the recovery of a considerable portion of our past history. Archæological Department has been working wonders. Yet, the results of researches are not yet brought home to the people in Vernaculars.

Only the learned few possess a correct knowledge of Ancient India. The mass still revel in marvels, delight in dreams and soar with hyperboles. To them, Ancient India is a dream land — a veritable paradise on earth!! Judging the present by those imaginary notions, they cherish grave discontents that know no remedy, because they never study the past. In Europe and America, all classes of people love history and geography. For, history makes man wise; history makes man practical. In India, it is generally neglected. Even in the Universities, it is reserved for the intellectual parrots who require no brain, but the "efforts of memory" to learn it.!!! This neglect of history was one of the causes that led to the downfall of the Hindu nation. To be prosperous again, Hindus must study history carefully, remembering the wise remark of Prof. Max Muller: "A people that feels no pride in the past, in its history and literature, loses its main stay of national character."

Dacca:
The 30th March, 1920.

A. K. Mazumdar.

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SOLAR DYNASTY.

Ten Solar kings (No. 7 to 16) paid great attention to cavalry. Kuvaláswa was succeeded by his eldest son Drirháswa who was heroic, popular and peaceful. His was probably a long reign. He was succeeded by Haryyaswa the First—a mere blank name. His son and successor was Nikumbháswa whose exploits and sacrifice made the treasury very weak. Nikumbha was succeeded by his son Sanhataswa (alias, Krisáswa.) But for his wise reduction of the cavalry and curtailment of expenditure the state could not be saved. He had two sons and one daughter. He ruled perh. till 2400 B. C. It appears that Princess Haimavati was his eldest child. The *Siva* and the *Brahma* Purans made her the next successor. But the majority of the authorities omit her. We therefore pass on to the next king, No. 17, who is called Prasenajit (2400 B. C.) He was brave, warlike and a great conqueror. He is also noted for his gifts of numberless milch cows. (Mahabh. Peace Book. Chap. 233.) His queen Gauri bore him a very pious and heroic son Yuvanáswa by name. This king was a lamb at home and a lion in the chase. Having subdued many kings, he performed a Horse Sacrifice with great pomp. His gifts were free to all deserving persons. (Mahabharáta, Peace Book. Chap. 233.)

Being long childless, he left the Raj to the ministers and went to the forest, with the queen, to practise penance for a worthy son. The sage Bhargava and his disciples, pleased with the piety of the king, performed a special sacrifice for him and gave the queen a consecrated food and a nostrum to remove her barrenness. Soon the queen had hopes of an heir. The son born of her, was the renowned Mándhatá. From childhood, he received very careful tending and training. He was stately in stature, fair in complexion and strong-built. It is said that he learned archery, the Vedas and the military science very easily. He was crowned at 16.

19. Mandhata.

R. V. IV. 42. 8-9; VIII. 39-40; I. 112.
B. C. 2400 to 2300.

It appears that Mandhata was the title meaning '*The Indian Indra*.' The Rig-Veda gives his name as Durgaha and a Puran calls him Suvindu. But every where he is described by his title of *Mándhátá*, a fully deserving one. Tradition makes him the greatest emperor of India. It is said that he was great as a man, as a conqueror, as a ruler and a patron of arts, industries and learning. On the assumption of royalty, he first organised a very powerful army which soon became a million strong. With this mighty force, he conquered the whole of India; Ceylon and other islands of the Indian ocean. The most distinguished Indian kings whom

he had defeated, were Janamejaya, Angára, Marutta, Sudhanvá, Gaya, Puru, Vrihadratha of Anga, Asita, Rama and others. (Mahhabha. Peace Book. Chap. 29.) About this time, the ancient Afghans grew very powerful and turbulent. They often invaded N. India and harassed the people Mandhata defeated them and conquered Gāndhāra. He was a just and vigorous ruler. It is said that under him, the land was rid of robbers. Unluckily, as the consequence of a long drought, a famine broke out in N. W. India.

However, he combatted it successfully. The pious field of Kurukshetra (Carnal) was the site of his numberless sacrifices. Here he performed his Imperial and Horse Sacrifices with great pomp. He gave numberless cows and gold fish to Brahmans. To relieve the famine stricken people, it is said, he raised hills of boiled rice and curry &c., excavated tanks of ghee, curd, honey, milk &c. The Rig-Veda has honored him in VIII. 39-40, I. 112 and elsewhere. His chief queen was Vindumati, daughter of king Sasavindu. He had 3 sons and 50 daughters. The princesses were all married to the sage Saubhari. Prince Gaura—his grandson on the dau hter's side, built a kingdom with Gaur as capital (perh. now Faizabad). About this time, ancient Mathurā (Muttra) was the seat of a mighty Daitya kingdom. One day when Mandhata, with an army, was coming back through that state, the Daityas attacked him. The old emperor with his army perished to a man. Thus ended the glorious career of the greatest Indian monarch after a long reign of some 60 years.

When Yuvanáswa II., father to Mandhata was ruling at Oudh, Marutta, a scion of the Solar dynasty (not of Oudh) attained great political eminence in N. India. He was son to king Avikshita descended from Nedishta a son of Manu. He is described as one of the 5 great Emperors of ancient India.* He had conquered all and performed an Imperial Sacrifice. During the latter part of his reign, a 12 *years' drought* prevailed in the western half of N. India. A terrible famine followed. Miseries and loss of lives were very great. Even the seers who lived on the sacred river Sarasvati, fled to other countries for food. Only one young sage remained there, living on fish. He alone remembered the Vedas. The large and noble heart of Marutta ached and wept for the people. He, with the ministers, spared no pains to relieve the distressed. Marutta of happy memory is still a favorite play on our Indian stage. We have seen that Marutta was defeated by Mandhata. Prince Visala of Marutta's line built Vaisali.

20. **Purukutsa.**

(R. V. IV. 42. 8-9)

About 2300 B. C. Purukutsa succeeded his father on the throne. Though he was brave and resolute, yet he lacked the tact and skill of a consummate general. The Gandharvas (ancient Afghans) rose in rebellion. He speedily led an expedition against them and was successful in putting it down. The Afghans gathered

strength and again raised the standard of rebellion. Nay, they even dreamed of conquering N. India. Puru kutsa again marched against them at the head of a strong and large army. But unluckily he was defeated and made captive. This is the only instance of a Solar king's captivity in the enemy's lands and hands. This earned the late king the opprobrious name of *Purukutsa* *i. e.* one of much ill repute, from *Puru*=much and *kutsa*=censure. As the queen was then pregnant, the ministers and the people could not place any of his brothers on the throne. Prince Muchukunda was a very brave general. He repeatedly defeated the Gandarvas and delivered his brother Purukutsa from their hands. He even helped the Devas of the North against their enemies. In the meantime, the queen gave birth to a son. They declared the infant prince king. Prince Ambarisha and Muchukunda were Regents. Purukutsa was set aside from the throne on account of his captivity. He was however, given a small kingdom to rule on the north bank of the river Narmada

21. Trasaddasyu.

R V. I. 112; IV. 42 8·9.

Purukutsa ruled for some 5 years only. Then his infant son Trasaddasyu was placed on the throne (2295 B. C.) During the king's minority, the ministers and his uncles conducted the state.

He grew up a valiant monarch. Early in life, he had conceived the idea of being amply revenged on the authors of his father's disgrace. So, he led several campaigns against the fierce Gandharvas and shattered their power. The very terror of his name was enough *to keep* off foreign enemies to attack India for some time. Within India itself, there were still Non-Aryan and Daitya and Danava Aryan Powers, inimical to the Aryans. But all of them kept quiet now. The kingdom of Oudh was highly prosperous under him. The Mahabharata calls him a *royal saint*; he was magnanimous and stately. He ruled some 70 years (2295 to 2225 B. C.) Towards the latter part of his reign, the great sage Agastya came to him for some money to make ornaments for his wife. But knowing that the income and expenditure of the state of Oudh were equal, he refused the king's gift. Agastya next went to the Danava king Ilvala of Central India, who enjoyed the reputation of immense wealth at that time. The great sage and his works in the Deccan deserve special notice here. He was the most distinguished sage of India in the twenty-second century B. C. He and his brother Vasista, were sons to Mitra-Varuna and a prostitute Urvasi by name. His true name was Māna *(Vrihad sanhita.)* He is highly honored in the Rig-Veda and all other traditions. He had first built his hermitage in the Chhapra district (Behar); but afterwards repaired to the Vindhya mountain. He spent his whole life to spread Hindu civilisation in the Deccan. With the aid of his brother and disciples, he was highly successful in his mission. The South bowed to the

North, attracted by the latter's superior civilisation. The works of Agastya in the field of politics were not less important. About this time, the western coasts of South India were constantly oppressed by the pirates. It is said that after the fall of Vritra, the great Assyrian monarch, the Assyrians of the Mekran coast, being afraid took to sea and began piracy.

The Indian coasts and merchantmen were often attacked and looted by these people known to the Hindus by the name of *Kālakeyas*. These men gradually settled in the islands. A large colony of them finally settled in the Malabar Coast. Thus, centuries passed amidst the alternate states of peace and war. In the twenty-second century fresh troubles arose. It would be wrong to suppose that the new northern Mission was universally hailed in the south. There were small but powerful communities who allied with the Kalakeyas to strongly oppose the New Mission. The hermitages were attacked, missionaries killed, cows stolen and lots of harms done. Agastya now applied to the kings, received their aid in men and money, formed a strong army and navy by which the enemies were crushed and the sea-pirates hunted out and driven from the islands of the Arabian sea. After a stay of some 25 or 30 years near the Vindhyas, Agastya left for still further South, on the same holy mission, and settled permanently somewhere beyond the Godavari and Krishna. His mission in the new sphere went on with full vigor. While Agastya was busy, civilising the southernmost peninsula, a political disturbance arose in

the north. It appears that some Solar king of the north led an expedition for the political conquest of the Deccan. But the Dravidians of the Vindhyan states checked his course, and resolved to turn the table. They formed an alliance and invaded the north. Fight went on for some time with success and reverse. At last the Dravidians had the better of it. The Northerners sent an envoy to Agastya to intercede. The great sage came from the south and bade the Dravidian allies desist from further warfare. They obeyed him and stopped.

There is no evidence to show that Agastya had filled any part of the Deccan with the Aryan settlers. True, some Solar and Lunar princes had already penetrated into the south and built small kingdoms there; but they were mere drops in the ocean of the Dravidians The only Aryan state that had attained importance and distinction was Vidarbha (Now Berar and its neighbourhood). Agastya married princess Lopámudrá of Vidarbha. She was one of the 16 ideally chaste Hindu wives. Her only son was Idhmavaha (Rig-Veda and the Purans)

According to *Vishnu Purana* (Book IV. 1-4) the next king No. 22. was Anaranya whom all other Puranas mark as No. 49. We have followed the majority. Prishadaswa is our next king. He is honored in the Mahabharata as a worthy king, but nothing in particular is known. As the wars of Trasaddasyu had emptied the treasury, the king was therefore compelled to reduce the army expenditure by minimising the cavalry. His reign was probably very short. The next king was

Tridhanva called in the Rig-Veda as Tri-vrishna "He was a great patron of learning, protector of the good, wise, brave and wealthy" (R. V, V. 27.) His son Tryaruna was the next king. He was a great Vedic scholar. Like his father he also was a patron of learning. The seer Atri says, "The royal saint Tryaruna, son to Trivrishna, has attained great distinction by giving me a cart with two bullocks and ten thousand gold coins." (R. V. V. 27). The *Satyāyana Brahmana* gives the following story :—Solar king Tryaruna and his priest Vrisa were once driving together in a carriage. On the way, the carriage suddenly ran over a young Brahmin boy who was grievously hurt. A question arose as to who was guilty in the matter. The elders of the royal family declared the priest guilty. At this priest Vrisa's wrath knew no bounds. However, he immediately treated the boy carefully and saved him from death. Vrisa then resigned his priesthood. But the Ikshakus then fell on his feet, begged his pardon and propritiated him in various ways." Tryaruna perhaps ruled till 2200 B. C.

25. **Satyavrata** (TRISANKU)

2200 B. C. to 2175 B. C,

Having crowned Satyavrata on the throne, the pious king Tryaruna passed into religious retirement. Though son to a pious and learned father, yet, before long, he showed himself very wild, by committing three great sins for which they called him *Trisanku* (*i. e.* a king of

3 great sins). His sins were (1) stealing another's wife, (2) slaughter of a milch cow and (3) eating its beef. All classes of people became highly disgusted with him for these acts. Almost all shunned him. Being dethroned, he left the capital and went to the forest. A terrible famine, caused by long drought, was then raging in the land. During that dire calamity, Trisanku saved the starving Visvamitra family by his hunted meat. (Mahabh. Peace Book.) Helpless and cast away, he asked the aid of Visvamitra, a very influential sage of the age. Visvamitra pardoned and pitied the young king on promise of correction. Trisanku agreed and turned over a new leaf. To atone for his sins, the king took up a long and great sacrifice. The priest declined to preside. Upon this, Trisanku asked Visvamitra who came and began the sacrifice in right earnest. But very great opposition from the priest and the Brahmanas obstructed its completion. No Rishi, no Brahmana, no friend came to the sacrifice, as all regarded Trisanku as a *Chandala* (Hunter). The king, helpless, looked to Visvamitra who, roused by the opposition, exerted himself to the utmost and induced, by his superior learning and penance, many Brahmanas and Rishis to be present and accept the king's gifts &c. The sacrifice met with half sucess. His queen was Satyaratha by whom he had the renowned son Harischandra. (Hari-vansa XII. 13-B).

26. Haris-Chandra.

(Perh. 2175 to 2130 B. C.)

On the retirement of Trisanku, his son Harischandra ascended the throne. He was extremely handsome, pious and very warlike. Having subdued the kings of India, he had celebrated an Imperial Sacrifice with such pomp that it ever remained unsurpassed and was only equalled by that of Yudhisthira the Just (14th C. B. C.) It is said that Harischandra gave to all 5 times more than what they had asked. Of the long roll of ancient Hindu kings, only Marutta and Harischandra were deemed by the Indians as worthy rivals of Indra. (Mahabh. Salya Book, Chap. 20). The king had built a town called Harischandrapura or Saubhapura. It appears that powers and fame had turned his head. He grew insolent and now dishonored Brahmans, sages and even great seers. Erelong he fell ill of plethora. It is said that he was cured of it by the offer of a human sacrifice. (*Aitareya Brahmana.*) The growing unpopularity of the emperor reached the ears of the illustrious sage Visvamitra who had saved his father Trisanku from disgrace. He now resolved to correct Harischandra. It so happened that one fine morning, the king, out on hunting, was passing by the hermitage of Visvamitra, not far from the capital, where, implored by several girls tied by the great sage for having torn his flowerplants, he liberated them out of compassion. This immediately brought him into an unpleasant contact with the sage. As the king boasted of his large heart,

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Vasista. The latter however, was not then in. The soldiers of Visvamitra tore the flower-plants and branches of the fruit-trees to feed the horse, camels and elephants. Vasista on return to his hermitage, grew very angry. An unpleasant affray ensued. Vasistás army, mostly composed of sturdy Non-Aryans soon routed the army of Visvamitra who smarting under grief, repaired to Canouj. Being of a religious turn of mind, he abdicated in favour of his eldest prince and turned a recluse. By self-culture and penance, he soon grew up a very powerful sage and ranked as a Brahmana. His daughter Sakuntala was fostered by Kanva and married to Dushyanta. The Rig-Veda gives the name as Tritsu and his title as Vasista He was a High Priest to all great monarchs and a *kulapati* (Chancellor) to a Rèsidential University. He fed and taught over 10,000 disciples in different parts of N. India. The rivalry of Visvamitra with him is notorious.

27. Rohitāsva.

Perh 2130 to 2100 B. C.

Harischandra was succeeded by his son Rohitaswa. He built Rohitasvapura, now *Rhotasgarh*. He appears to have had 3 sons (Brahma P.) Haritaswa, the eldest prince perhaps succeeded him ; but he died soon after. The next king was Champa who built Champapuri, perhaps near modern Bhagalpur in Eastern Behar. The next king was Sudeva, noted as a good ruler. His son

and successor Vijaya-nandana was a very great hero. It is said that his army never knew defeat. His name and fame appear from the Mahabharata, the Purans and elsewhere. The great Jain scholar Hemchandra has noted him as one of the 63 *"great men"* of ancient India, He was succeeded by his son Bharuka. This king was averse to fighting and loved peace. He applied himself vigorously to improve the condition of his people. This good king was succeeded by his son Vrika, the Terrible. About this time, the Haihayas, and the Tálajanghas—two offshoots of the Lunar Dynasty grew very powerful in Central and South-west India. The power and prosperity of Kosala, became an eyesore to them. So they resolved to ruin it. But Vrika baffled all their attempts to do so. This heroic king prob. ruled till 2000 B. C. when his son Bāhuka (the *Longi-Manus* succeeded him.

33. Bahuka

Perh. 2000 to 1995 B. C.

Bahuka was no doubt, a worthy king. He knew to what grave dangers Kosala now lay exposed. So he lost no time and gave himself up to mobilisation. The Haihayas and the Tálajanghas again attacked Oudh but were defeated. Now they allied with the Yavanas, the Hunas, the Paradas, the Sakas, the Keralas, the Chinese (prob. Nepalese or people, north of Himalayas) the Cholas &c. The allies attacked Ayodhya. Bahuka

fought hard but could not prevail against the enormous odds. The "*Invincible City*" was conquered by the enemies. Bahuka, with his two queens withdrew to the hermitage of sage Aurva in the Himalaya. Queen Yádavi was then pregnant. Out of jealousy, the other queen poisoned her. But Aurva saved her by a medicinal drug. Bahuka died in the meantime. The pregnant queen wished to be a *Sati* but was stayed by the sage, in whose hermitage prince Sagara (lit. *sa*=with, and *gara*=poison) was born. Aurva taught him the entire Vedas, various arms and fire-weapons Sagara collected a strong army and attacked Ayodhya. The people of Kosala flocked to his standard. After a hard struggle, the Haihayas and the Túlajanghas were beaten off. Oudh was regained Aurva gave Sagara material assistance. His ancestors, of the Bhrigu clan, were priest to the Haihayas who had robbed them of their treasure for military purposes. This led to a battle in which most of the priests were killed. The mother of Aurva, then pregnant fled to the Himalaya where Aurva was born. So, the great sage was a sworn enemy of the Haihayas.

About 2002 B. C., Queen Semiramis of Assyria invaded India and conquered a part of it. The account is given by Diodorus who took it from Ctesias. The Queen marched with a large army and fought with Sthavarapati, Gk. *Stabrobates i. e.* Lord of the Earth, apparently a king on the right bank of the Indus. She founded the city of Kophen on the R. Kabul. This proves that at this time, the country on the right bank

of the Upper Indus was subject and paid tribute to, the Assyrians.

(Historians' History of the World. Vol. II.)

34. Sagara.

Perh. 1975 to 1925 B. C.

Having regained the throne, Sagara thought of signallising the power and glory of Kosala once more. So, he collected a very strong and large army, attacked his father's enemies and crushed them in several battles We are told that Sagara was going to annihilate the several non-Aryan Powers that had allied with the Haihayas. But those, now helpless, applied to priest Vasista at whose intercession Sagara spared their lives and liberty, but punished them in various ways. He laid them all under an interdict. Thus, those peoples though originally pure Kshatriyas, were now forced to turn impure and fallen.

After immense conquests in India and the southern sea, Sagara became an overlord. Then, desirous of performing a Horse-Sacrifice, he let loose the horse with some princes and an army 60,000 strong.

Passing through various countries, the horse at last had come to Bengal where it was stolen all on a sudden by a Dravidian Chief and placed in the hermitage of a great sage named Kapila, who lived near the Ganges. The princes and the army, after a good deal of search came to Kapila and finding the horse near him, rashly

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king, afterwards recalled him into his favor, and duly crowned him. Nábhága was a very powerful monarch. The Mahábhárata tells us that he asserted his over-lordship after having subdued many kings of India and performed an Imperial Sacrifice as a token of his suzerainty. He probably ruled till 1800 B. C., when he left the Raj to his worthy son Amvarisha.

40. Amvarisha.

(Perh. 1800 to 1775 B. C.).

He proved a very valiant monarch. It appears that he had made fighting his sole business in life. It is said that in numberless battles, he fought no less than a million of soldiers. He had defeated many kings, and conquered many lands. Every conquest was followed by a sacrifice in which various foods, drinks, music, sports and amusements were arranged for the entertainment of all classes of people. He gave away to the Brahmans over a billion of cows. His other gifts were so liberal and general that the great Seers declared that nobody had ever witnessed nor would ever see their like in India. He had a very fair daughter Srimati by name. For her, even two eminent sages fought with him though without success. He was a Vishnuvite and a very popular ruler.

About this time or rather much earlier, numerous Aryan colonies of the Indo-Germanic Family were forming new settlements on the shores of the Mediterranean Sea. The Rig-Veda states that *Hariyupia* (perh. eastern

Europe) and Roosam (most probab. *Lithuania* in Russia) had been colonised by the Aryans before 3,000 B. C. About 1800 B. C. India itself presents to us 3 distinct regions: *vis.* (i) the Aryan region between the Himalayas and the Vindhyas and Eastern Afghanistan to Mithilà and Benares: This contained Aryyăvarta, Brahmá-varta, Brahmarshi-desa and Madhya-desa including the countries of Eastern Afghanistan, Kashmir, Panjab, Carnal, Matsya, Surasena, Antar-vedi (the Doab), Kosala, Mithilá and Kàsi. (ii) The Vàhya desa *i. e.* Half-Aryan region including Sindh, Sauvira, Cathiawar, Gujrat, Magadh, Anga (East Behar), Vanga (Bengal &c. (iii) The Deccan. The Vedic civillsation was prevalent in the first, the Vràtya-Aryan in the 2nd and the Dravido Aryan in he 3rd region. Of the "*Aryya-Mlechchha*" countries, Magadh was the most prominent. When the Aryans were in the Panjab, then even Bengal was powerful and civilised. The Aryans, jealous of the Bengalis abused them as "noseless," "irreligious" and speechless birds." The province of Gayà is called Kikata in the R. V. III. 53. 14; it is also mentioned in the Y. Veda and the Ath. Veda (V. 22. 14 which states that *fever* prevailed there. The Aryans hated the East Indians much. For, they never milked the cow for a sacrifice nor lighted a fire for the same (R. V.) The philologist Yaska called *Kikata* (Gayà) a "Home of the Non-Aryans. The Atharva Veda, Vràtya Part XV. 2. 1 4, and the Tàndya Bràhmana XVII. 1-4, describe the corrupt manners of those peoples. It is said that the Magadhans used an Aryan tongue. Dr. Beridell Kith

thinks that a Prakrit dialect was current among them. Mithilà was a chief centre of the Aryan Vedic civilisation. Mithilà gave light to the eastern provinces. In spite of many prohibitive laws, many Aryan priests, scholars, missionaries &c. lived in Magadh, Anga, Vanga &c. and gradually spread the Aryan civilisation among the people (Sànkhyàyana Aranyaka VII. 13) 'Yet it is plain that the Vedic civilisation did not enslave the Magadhan cult and culture. However, the suitable name of the Vindhyas (the Barrier) and the mention of rice, elephants, large tigers and some peculiar plants, &c. in the Vedas, clearly indicate the eastward migration of the Aryans.

Another point deserves notice here. About this time, the Indo-Iranian separation took place. By this time not only the Gangetic Aryans had differed from the primitive Indo Aryan tribes of the Upper Indus in manners, customs and some religious rites, but even the latter differed from one another, specially about religious matter Religious differences led one of those North-Western Aryans to seek a new home in the Iranian table-land. These were the ancient Parsis who took from India their mythology, language, 4 castes &c. A plate discovered by the German scholar Hugo Vin-Claire states that 3300 years ago *i. e.* in 1385 B. C., in a treaty between two kings of Babylon, mention is made of their gods Mithra, Varuna, Indra &c, in course of other things. The Parsis maintained their religion and liberty till 641 A D., when defeated by the Arabs, they embraced Islam. Some however, fled to the mountains, and some

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Vidarbha (Berar), proclaimed her intention of choosing a worthy husband. Young Rituparna wished to attend the marriage-assembly. So, he ordered his charioteer Vàhuka (Nala is disguise) to be ready. Nala was much skilled in coachmanship and Rituparna in gambling. On the way, they learned each other's art. They arrived at Kundina, the capital of Berar. The king received Rituparna in state and then asked the cause of his coming there. Rituparna was surprised at this. In the meantime, Nala was recognised and re-united with Damayanti. Rituparna was very glad to learn the fact. He soon left for his capital, begging leave of both Bhima and Nala. The latter soon regained his kingdom.

It is already noted that Sagara had almost crushed the powerful Haihayas of Mahishmati now Chola Mahesvar, near the mouths of the river Narmadà, in the 20th century B. C. The following two centuries found them very powerful again. In the 18th century B. C. Arjuna, son to Krita-virayya, of that Haihaya clan was the greatest monarch in India. He was rather a Jain by religion. He is described as one of the 5 great emperors of ancient India. He is said to have conquered not only India, but also the following 18 islands of the sea. *Indra* (perh. then the Indus delta), Chandra (?), *Caseru* (*Cutch*), *Malaya* (Maldiv). *Tâmraku* (Ceylon)

Gabhastimân (Andaman), *Nâga* (Nicober), *Saumya* (Sumatra), *Baruna* (Borneo), *Gandharva* (Java), *Barâha* (Bali), *Kanka* (Cocos), *Kumuda* (?), *Saukha* (Honkong), *Bhadrâraka* (?) *Javângaka* (Japan), *Kumari* (Kuerile) ? &c. The century from 1750 to 1650 B. C. was one of the

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Brahmans who not only crushed them but also exterminated the entire Kshatriya race of India. The case was briefly this :—The sons of Arjuna went to the Himalayas on hunting excursions. There they one day did lots of harm to the hermitage of Jamadagni, grandson to the sage Aurva. An affray ensued with the result that the sacrificial cow of the sage was forcibly taken by the Haihayas to their capital. Jamadagni had married princess Renuká of Vidarbha and had 5 sons by her. The great Brahman warrior Parasu-ráma was their youngest son. Coming home back, the hero learnt everything and soon marched with an army, beat the Haihayas and brought back the cow. Before long, the Haihayas again came with an army to punish the young Brahman hero. But Parasu-rama and his brothers were not in. The Brahman army fought hard but in vain. Jamadagni was seized and brutally murdered. His wife Renuka also was struck and left half-dead. The whole hermitage was dismantled and upset. Parasu-rama came home the same day. Soon he collected a very strong army, attacked the Haihayas and after several battles, crushed them. He next turned his victorious arms against the warrior class of India. His great object was to prune down the overweening spirit of the Kshatriyas and to re-establish the supremacy of the Brahmans. He entered into a long war in which he fought 21 battles and killed all the worthy Kshatriyas of N. India. He now gave Aryyavarta to the Brahmans and went to the Deccan, built his hermitage on the Mahendra Parvata (Eastern Ghat) and spread Hindu civilisation there. It

is said that he had filled Malabar, Conkan and other parts of the Bombay Presidency with Aryan settlers from North India. He never married and lived to a good old age. Kurukshetra was his favorite field of battle. He had performed an *Asvamedha* and a *Bājapeya* Sacrifice, (Mahabh. Peace Book, Chap. 48-49) As soon as the great Brahmanic War was over, the Non-Aryan Chiefs, finding North India destitute of heroes, began to cause political disorders all over the country. The Brahmans, now helpless and anxious, thought of the means of saving the land After search, they found the following survivors: (1) Some pious Kshatriyas of the Haihaya race, (2) The son of Vidu-ratha of the Paurava dynasty, saved by the people in the Rikshavàn hill. (3) The son of king Sudasa of Kosala, kindly saved by Parásara: he was brought up as a Sudra. (4) Gopati, son of king Sibi was saved in a wood, fed by milk alone. (5) Vatsa, son of Pratarddana of Kasi was saved in the pasture-ground amidst the calves, nourished by milk alone. (6) A Brahman, living on the Ganges, had saved the son of Divi-ratha, grandson of Dadhi-vàhanà. (7) Sage Bhuri-bhuti had saved prince Vrihad-ratha, father of Jarásandha, on the Gridhra-kuta Hill amidst the Non-Aryan people. (8) Some powerful warriors of the Marutta dynasty had fled into the sea and saved them there. Kasyapa, Parāsara and others re instated those princes to their several kingdoms. Besides, the holy and young sages were engaged to raise up issue in the widowed queens of the warrior class. These new scions, duly grown up, saved the land. (Mahabh. Peace Book

Chap. 48). Some suppose that after the destructive war, fresh Aryan colonies came from the north and settled in India. We find no proof of it.

Artiparni (alias Sarvakáma) succeeded his father Rituparna to the kingdom of Kosala. He was a good king and a great friend of the poor. He may have ruled long, perh. till 1600 B. C. His son Sudása, the next king of Oudh, proved a very wicked tyrant. He was most probably killed by Parasu-rama about 1570 B.C. Through fear of the young Brahman hero, the queen of Sudása had given birth to a prince in the priest's house. Paràsara brought up the prince as a Sudra child Hence he was called Sarva-karma.

Sarva-karmá came to the throne perh. not later than 1560 B. C. He hated the Brahmans from his heart of hearts. By constant thoughts of revenge, his reason began to give way. One day, while coming back from chase, through a narrow path in the wood, he met his priest Saktri, eldest son of Vasista, whom he kicked and whipped for not making way to him. This act earned him the opprobrious title of *Kalmasa-pada i. e.* "a king of sinful foot." Before long, the king grew almost mad, left the Raj and wandered in the forests and elsewhere wildly. His queen Madayanti, the model of a faithful wife, followed him wherever he went. The king did not recover soon One day in the wood, driven by hunger, he is said to have forcibly seized a Brahman while in embrace Despite the entreaties of his wife, he killed the Brahman and sucked his blood. The distressed Brahmani cursed him to die in an embrace.

After 12 years, the king came to himself and returned to his capital. One day, when he was about to mate, the queen reminded him of the curse. As she was childless, the king permitted her to raise up issue by Vasista. She conceived, but did not deliver even after due time. Vasista came and struck the womb with a piece of stone. This helped the delivery soon. The prince, born after the stone-stroke, was called Asmaka from *asman*, stone. The prince was crowned perh. in 1530 B. C. He had built a town called Paudanya. At this time, Amāvasu, son of Raubhya and grandson of Visvāmitra went to Parasu-rama and told him of his vow Angry at the Kshatriya revival of N. India, he again came to the north and killed the warriors. His attaok on Ayodhya was so sudden that the young prince Asmaka was saved only by a large number of naked women placed at different parts of the city. Being saved by women, the prince was called *Nāri-kavacha*. After the war, he remained as the only *Mula* (root) of the warrior class ; therefore his crown-name was Mulaka. He and the following kings, till No. 53 were not so brave. The sixteenth century closed with Ilavila.

The kingdom of Kosala again ranked as the first power in India under the following 5 kings, *viz*. Dilipa to Ràmachandra Nos. 54 to 58. Dilipa II., son to Ilabila and grandson to Duliduha, both mentioned in the Mahàbharata as worthy kings, came to the throne about 1500 B. C. He was unrivalled in archery, stately in person, fair in complexion and an accomplished statesman. He was a very wise, good and just ruler.

He was very merciful to the Feudatory Chiefs. He made some fresh conquests. His kingdom was highly prosperous. It is said that famine, theft, premature death were rare in his reign. His queen Sudakshinà, princess of Magadh, being long childless, he went to his priests who gave his queen consecrated milk with a drug swallowing which, she soon conceived. The son born of her afterwards became the famous king Raghu. Dilipa performed numerous sacrifices. Having crowned Raghu, Dilipa and his queen, passed into religious retirement. (Raghuvansa and Mahabharata).

55. **Raghu.** (Skr. Epics, Raghu-Vansam and Puranas.)

Perh. 1482 B. C.

Raghu was a very good and warlike king. Kálidàsa, in his *Raghuvansa*, canto IV. describes the extensive conquests of Raghu in India and outside. Now, the point is "Are they true or imaginary"? Some regard them as imaginary and a magnified account of Samudra Gupta's Indian conquests. I cannot say how far this idea can be maintained. Many reasons incline us to place Kalidasa in the 1st century A. D. Astronomical considerations have led some recent scholars of Europe to place the great poet not beyond the 3rd century A. D. The history of the Solar Dynasty was current in Kaliḍàsa's time which was the source of his inspiration. Beyond controversy, Raghu was a colossal figure, as

he reached the eastern-most India, crossed the Lauhitya *i. e.* R. Brahmaputra and came upon Prag-jyotish (Assam). The king of Kāmarupa yielded easily and gave him his best elephants as presents. Thence he returned to Ayodhya. He next performed the *Visvajit* sacrifice and gave away all his belongings to the Brahmans and the poor. His son was Aja who married fair Indumati, the Bhoja princess of Vidarbha. Shortly after, having crowned Aja, Raghu turned an anchorite. But Aja begged Raghu not to go to the forest. So, Raghu built a cot in the suburb where he used to give instructions to Aja and the ministers. After some years, Raghu died in peace. Being an ascetic, he was interred and not burnt. Aja was a little too sensitive, kindhearted and beneficent ruler. He was a patron of learning. By Indumati, he had a very worthy son in Prince Dasaratha.

When the Prince had reached his youth, Aja left the Raj to him and began to live with the queen in a garden outside the town. Here one day, the queen suddenly fell ill and died. Now the sorrows of Aja knew no bounds. He almost turned mad. In this distempered state, he lived for 7 or 8 years more. Then one day, his dead body was found floating on the Sarayu. As a king, Dasaratha was heroic, truthful, popular and merciful. The kingdom was highly prosperous under him. The Seers honored him in the Rig-Veda. Leaving Kosala well-guarded under his 8 ministers, Dasaratha was out on his Indian conquests, in which he fully triumphant. Of course, conquests in those

days simply meant temporary subdual of kings, their payment of tributes and presents, and attendance upon the imperial victor during his sacrifice. Having conquered Sindhu, Sauvira, Saurashtra, Matsya, Kàsi, Kosala, Magadha, Anga, Banga and some States of the Deccan including flourishing Dravira, (Ràm. Oudh Book. Canto 10. Verses 37-38), Dasaratha performed a Horse Sacrifice with great *eclat* on the tract between the Sarayu and the Tamasà. Princess Sàntà, his only child, by an inferior queen, he gave to his friend Lomapáda, king of Anga (East Behar). Sàntà was married to sage Rishya-sringa who performed a special sacrifice for the male issue of Dasaratoa. Indeed, Dasaratha obtained 4 sons by his 3 queens viz, Kausalyà of South Kosala (S. E. of Hastinapur), Kaikeyi of Kekaya (N. W. India) and Sumitrá of Magadh. The Princes received very careful training at the hands of competent sages. They all married in the royal family of Mithilà (North Behar). Ràma, the eldest Prince had to win fair Sitá, daughter of Siradhvaja Janaka by his queen Susatyá, after a clear test of his strength, in the shape of breaking Siva's adamantine bow long preserved in the house of the Janakas. Dasaratha, now old, was going to crown Rama, then a heroic lad of some 30 springs, when Kaikeyi stepped in and asked the throne for her own son Bharata and the exile of Rama for 14 years. On hearing this, the old king fainted. But Ràma, learning that his father had promised his stepmother 2 boons on a previous occasion, cheerfully bowed to his awful destiny and left Ayodhya the same

day with his wife Sità and half-brother Lakshmana, amidst the loud wailings of all. The old king succumbed to grief on the sixth night. Bharata, then living with his grand-father in Kekaya, knew nothing of these unhappy incidents at home. The priests and the ministers soon brought him to Ayodhya, thus upset by an irony of Fate. Having learnt all, Bharata became really sorry, chid his mother for her wickedness and then set out with the leading men to bring Ràma back. But Ràma would not come back and desired Bharata to rule for the benefit of the people. Saintly Bharata ruled Kosala as the Regent, refusing all royal honours and placing the shoes of Ráma on the throne, from a village called Nandi-gráma, only 2 miles from Ayodhyà. (Ram. Lanka Book, canto 127, verse 29.) Ráma passed 10 happy years in the virgin forests near Chitrakuta in Bundelkhand. Thence he shifted further south and lived on the Godávari. About this time, Ràvana, a powerful Hindu Tamil king, ruled at Lankà, capital of Ancient Ceylon. The southern-most parts of India also formed a part of his dominions. Rávana gave these Indian tracts to his sister Surpanakhà, a fair young widow, under the protection of his grand-father His Excellency Mályaván as Viceroy. Hearing of the banished princes, Surpanakhà one day came to Ráma, with only a few attendants and asked him to go over to her capital and live with her. Ráma regretted his inability, as he was with his wife. Then she turned to Lakshmana who also begged to be excused on the score of his being a married man. Her passionate

friend to Ráma s cause. Nala, an expert engineer, built a wooden bridge for Rama across the Strait, Huge pieces of rock were carried from quarries with the help of machines, to secure the posts in the sea. (Ráma. Lanka Book. canto 22. Sloka, 56). Bibhishana. brother to Ravana, requested him to make friends with Rama and return Sita. But he was kioked off. Bibhishana now allied with Rama. The combined army crossed the Strait in 4 days. All negotiations having failed, war began and lasted about 3 mon'hs. Prince Angada was the commander of Rama's force. Rama killed Ravana and declared Bibhishana king of Ceylon. After a short stay in fair Lanka, Rama came back to Kishkindhyà and thence proceeded direct to Ayodhya, his term of exile having expired in the meantime. In 14 years, Rama had punished many refractory Dravidian Chiefs and spread Aryan civilisation in the Deccan. On his return, Rama, Sita and the party were most cordially welcomed by Bharata, the priests, the ministers, and the leading merchants &c. He was soon crowned king amidst the rejoicings of all. Old Vasista, who had lived several years in the Chinese capital, came back to coronate Rama. Like Dasaratha, Rama also devoted his whole attention to the good of the kingdom. He was rather dark in complexion but bright in all princely qualities. The following are the chief events of his reign :—(i) Abandonment of his wife, for the clamours of his people suspecting Sita's character in the house of Ràvana. (ii)' Conquest of Mathurà : oppressed by the tyranny of king Lavana, son-to king Madhu.

a powerful Daitya king, the Brahmans of the State complained to Rama who forthwith sent Satrughna with a strong army. Madhupur was invaded; fight went on for several days. Lavana was killed by Satrughna who occupied the capital, repaired and re-newed it under the name of Mathura and lived there 12 years. (Ram. VII. 73 to 85 cantos; Vish. P. IV. 4; Varàha P. 157 to 161 Chap) (ii) Conquest of Gàndhàra: Yudhàjit, king of Kekaya, had sent a messenger to Rama complaining that the Gandharas often oppressed his people. Rama, before long, sent Bharata with a powerful force. After hard fighting the kingdom of Gandhara, lying on both sides of the Indus, was conquered. (iv) Horse-Sacrifice: after ample conquests, Rama celebrated a Horse-Sacrifice with a golden image of his wife Sita by his side. Válmiki had compassionately housed banished Sita and taught her twin-sons, Kusa and Lava, a considerable part of the lyrical epic, the Ràmàyana, composed in 5 Books (now II. to VI) and 12,000 Slokas (see *Mahábibháshá*). Instructed by the sage, the two princes then in their teens and in hermit-garb, came to the capital and recited different parts in the sacrificial Fair. All were spell-bound by the recitation. By these means, Vàlmiki sought to induce Rama and the people to accept Sita. With the consent of Rama, Sita was brought before all. But Rama declined, as some people still objected. Upon this, Sita—that "*Queen of the Queens of Miseries*"—dropped down dead. Her twin sons Kusa and Lava, however, were accepted. (v) Foun-

dation of Lucknow :—In compliment to his brother Lakshmana who had shared all his troubles and toils, Rama built the city of *Lakshmanávati*, destined to be the capital of Oudh long afterwards. (v) Partition : The four royal brothers had two sons each, amongst whom Rama had partitioned his empire thus : (1) Rama's sons Kusa was placed at Kusávati near the foot of the Vindhyas, and Lava was made king of N, Kosal, capital Srávasti. (2) Bharata's sons were given the Gandhara kingdom. Taksha's capital was Taksa-sila (Gk. *Taxila*) and Pushkara's capital was *Pushkarávati* (Gk. *Peukelaotis* or *Peucolaitis*) some 18 miles from Peshawar (Ram, VII. 114). (3) Lakshmana's sons Angada got Kàrupada (?), capital *Angada*, and Chandraketu got Malladesa, capital *Chandrakánta*. These two States were in the Terai. Buddha died in the land of the Mallas. (4) Satrughna's sons Satrughàti got Vidisá, now Bhilsa in Central India and Suvàhu got Mathurà. The Solar occupation of these out-lying countries was only short-lived. (vii) Empire : The pretty large empire of Rama comprised (*a*) the two Kosalas, Muttra, Central India, N W. F. Province and Eastern Afghanistan and some other tracts (*b*) Friendly States :—Anga, Vanga, Matsya (Jaipur), Sringaverapur, (North of Allahabad) Kasi, Sindh, Sauvira, Saurashtra, the Deccan Peninsula, Kosala, Kishkindhya, Sinhala (Ceylon).

Distracted with grief for the loss of his beloved wife, most affectionate mother and the dearest brother Lakshmana, one day, in a frantic mood, Rama drowned himself in the river Sarayu. He probably ruled till

1420 or 15 B. C. All traditions, both secular and sacred, extol him as an extraordinary man. He was an ideal ruler and an ideal husband. He is still worshipped as an incarnation of God. Rama was the last great and good ruler of ancient India. Soon after his death a bloody and barbarous age followed, which resulted in serious political disturbances.

After the death of Rama, the 8 princes had soon met at Ayodhyā and with one voice, crowned the eldest Prince Kusa King. 58 kings followed Rama on the throne but the glory and extent of Kosala gradually dwindled into nothing. The Srăvasti line alone was powerful for some time afterwards.

CHAPTER IV.

Ascendancy of the Lunar Dynasty.

The first 26 kings of the Lunar Dynasty had ruled from their capital at Pratisthāna near Allahabad. The 27th king Hasti removed the capital to Hastināpur on the Upper Ganges, some 40 miles down Hurdwar. (Perh. 2060 or 50 B. C.) The Solar Kings reigned supreme in Kosala from 2800 to 1400 B. C. Their only notable colony was Videha or Mithilā (North Behar). The Lunar Kings, though not bright and beaming like the Solar, were yet powerful and important. Their eight dynasties ruled in different parts of India. Some of their Chiefs bore imperial sway. The main

line, that of the Kurus was supreme in the Doab (Land between the Ganges and the Jumna). Matsyás ruled about Jaipur. Panchàlas were dominant about Canauj. Yádavas were powerful about Muttra and Cathiawar; the Haihayas were supreme on the Narmadá, near its mouth. The Várhad-ratha dynasty of Magadh lasted from 1400 to 780 B. C. The Kasis were powerful about Benares. Prince Vrihadratha of Chedi (Central Province) had defeated and killed the Daitya king Rishabha of Magadh and built his capital at *Giribraja* guarded by 5 hills. (about 1450 B. C.) His son Jarásandha was the greatest monarch in India towards the close of the 15th century B. C. After the Parasu-ráma War, great anarchy prevailed in India for at least half a century. Then, by the efforts of the sages, peace was restored. But the 14th century again witnessed India in great turmoil, the like of which is never known in any history of the world. In Eastern India, in Magadh, Jarăsandha was the Prince of the Tyrants. He intended to offer 100 kings as sacrifice for which he had already seized 86 kings. In North India, at Hastinápur, Durjodhana was trying his best, by various plots, to exterminate his rivals, the 5 Pàndava brothers. In Western India, at Muttra the tyrant Kansa having imprisoned his father Ugrasena, usurped the throne and oppressed his own tribesmen—the Yàdavas. In South India, in Chedi, Sisupála, another wicked tyrant, was a General of Jaràsandha. The kings of Bengal, king Naraka and his son Bhaga-datta of Kámrup, king Vàna of Upper Assam were vassals of Jaràsandha. India thus

groaned under the tyrants. But for the timely interference of the Yàdava prince Krishna, we cannot say what would be the condition of India. This greatest spirit of the age clearly saw the terribly barbarous state of things and immediately thought of a radical cure. With the aid of his heroic brother Balarama, Krishna slew Kansa, his own maternal uncle and son-in-law to Jaràsandha.

At this, Jarasandha invaded Muttra 18 times. But the powerful Yàdavas bravely held their own. The grand confederacy of powerful kings who had followed Jaràsandha in his invasion of Mathurà, is given in the *Hari-Vansa*. The king of Karusha (in N. W. India), Danta-vakra (?), the king of Chedi (C. P.), king of Kalinga (Upper Madras), king of Pundra (Deccan), king of Kaishika (Deccan). Sankriti, Bhishmaka, Rukmi, Venudàra, Srutastha, Kratha, and Ansumàn were kings of Central India; Kings of Anga, Banga, Kosala, Kasi, Dasárna (in the Punjab), Sumha (Burdwan) Videha, Madra (between Ravi and Jhelum), Trigarta (Jalandhar), Sálva, Darada, Yavana, Bhagadatta king of Assam, Saivya king of Saubira, powerful Pandya, Suvala king of Gandhar (Candahar) mighty Nagnajit, Gonarda king of Kashmir, Duryyodhana of Hastinapur, Chekitana, king of Bulkh &c. &c.

Hari-Vansa, Chap. 90-91.

Ugrasena was again placed on the throne. The Magadh king now allied with another mighty tyrant Kála-Yavana by name. The Yadavas now left Muttra,

When Yuvanáswa II., father to Mandhata was ruling at Oudh, Marutta, a scion of the Solar dynasty (not of Oudh) attained great political eminence in N. India. He was son to king Avikshita descended from Nedishta a son of Manu. He is described as one of the 5 great Emperors of ancient India.* He had conquered all and performed an Imperial Sacrifice. During the latter part of his reign, a 12 *years' drought* prevailed in the western half of N. India. A terrible famine followed. Miseries and loss of lives were very great. Even the seers who lived on the sacred river Sarasvati, fled to other countries for food. Only one young sage remained there, living on fish. He alone remembered the Vedas. The large and noble heart of Marutta ached and wept for the people. He, with the ministers, spared no pains to relieve the distressed. Marutta of happy memory is still a favorite play on our Indian stage. We have seen that Marutta was defeated by Mandhata. Prince Visala of Marutta's line built Vaisali.

20. **Purukutsa.**

(R. V. IV. 42. 8-9)

About 2300 B. C. Purukutsa succeeded his father on the throne. Though he was brave and resolute, yet he lacked the tact and skill of a consummate general. The Gandharvas (ancient Afghans) rose in rebellion. He speedily led an expedition against them and was successful in putting it down. The Afghans gathered

Jaràsandha, the mightiest tyrant of Magadh. As the Pandavas dared not fight the Magadha king openly, wily Krishna took heroic Bhima and Arjuna with him, went to Giribraja in guise of Brahmanas, interviewed Jaràsandha in his palace and challenged him to a duel with Bhima, in which Jaràsandha was killed. His son Sahadeva submitted and Krishna placed him on the throne as an ally of the Pandavas. Krishna at once liberated the 86 kings imprisoned in the jail for the purpose of sacrifice. They all vowed allegiance to the Pandavas and then went to their several kingdoms. The Pandavas then made preparations for conquest.

The Conquests of the Pandava Princes.

1405 B. C.

(i) To the *North* went Arjuna with a strong army and first defeated the kings of *Kulinda*, then of *Anarta* and *Kāla-kuta*; next defeàted king Sumandala; with him he next invaded Scythia and fought very bravely with its kings who were defeated. King Prativindhya was next defeated. Accompanied by those kings, he next invaded Prag-Jyotisha desa (Assam): fierce fight then ensued with Bhaga-datta and his allies viz, the Kiratas (Hill-Tribes), the Chinese and the Chiefs on the Bay of Bengal, an arm of which then ran far into the interior. King Bhaga-datta submitted after 8 days' fight. He next conquered 'Antargiri, Vahirgiri and Upagiri (the Hill Tracts). He next conquered the various Hill

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(ii) To the East went Prince Bhima with a powerful army and conquered the Panchálas, the Gandakas and the Videhas. Sudharmá, king of Dasarna fought hard but was defeated. Pleased with his bravery, Bhima made Sudharmá his General. He next defeated Rochamàna, king of Asvamedha. He next conquered the entire East India and then turned southward and subdued kings Sukumára and Sumitra of Pulinda nagar. He next marched against Sisupála (of Chedi) who received him cordially and tendered his submission Bhima stayed there for 13 days. He next conquered Srenimán of the Kumára kingdom and king Vrihad-vala of South Kosal. He next subdued Dirgha-Yajna (alias Urukriya) of Ayodhya, Gopala kaksha, North Kosala and the Malla Chiefs. Next he conquered the Sub-Himalayan tracts (Terai). Next he conquered Bhalláta and the Suktimhat Hill. He next defeated Suvahu, king of Kási. King Kratha of Suparsva, the Matsyas, the Maladas, the MadadharaHill and Somadheya, Vatsabhumi, king Bharga, the king of the Nishadas, Maniman, the Bhagavan hill, South Malla, the Sarmakas, the Varmakas, king Janaka of Videha were successively conquered. The Sakas and the Barbaras he won by manœuver. He next conquered the 7 kings of the Kirátas near the Mahendra Hill (Eastern Ghat). Then he conquered Sumha (Burdwan) and Pra-Sumha (Midnapur). Then he marched against the Magadhas and defeated Danda, Dandadhara and other kings. He next went to Giribraja where king Sahadeva yielded easily. He next went to Anga (East Behar) where king Karna fought fiercely

but was subdued. Next he fought with other Hill-Chiefs. Next he killed the Chief of Modagiri (Mongyr or Rajmahal). Vasudeva king of Pundra (North Bengal) and Mahaujas king of Kausiki-kachchha (perh. Hugli District) were both defeated next, after fierce fights. He next came upon Banga (West Bengal) and successively defeated Samudra-sena, Chandra-sena, the kings of Tamralipta, Karvata and Sumha (Burdwan acc. to commentator Nilakantha) and other Hill-Chiefs and the Non-Aryans. Having collected immense wealth from the conquered tracts, he next marched against the Lauhitya Desa *i. e.* Lower Assam, conquered it and other sea-board tracts peopled by the Non-Aryans. They all paid him various jewels, sandalwood, saffron, muslins, rugs, gems, pearls, gold, silver and ruby. It is said that the Non-Aryans had almost covered Bhima with various presents. Thence Bhima returned to Indraprastha. The Hill States of Manipur and Tippera (then called *Nágaloka i. e.* land of the Tibbeto Burmans) had already been brought under Aryan influence. Arjuna married two princesses of those two royal Houses. It may be noted here that an arm of the Bay of Bengal then extended to the Cachar district and the Ganges fell into the Bay, east of Dacca. That large Ganga, over 10 miles in breadth near the mouths, has now shrunk into a very tiny stream called the *Buri Gangá* (Old Ganges) on which the historic city of Dacca now stands.

(iii) To the South started Sahadeva the youngest Pandava Prince with a large army, and conquered the

Surasenas, the Matsya king, Dantavakra, Rajakumara and Sumitra, Western Matsya, Patach-chara, (lit. land of volcano, perh. refers to ancient Mewar.) the land of the Nishadas (Bhils and Meenas), Go-sringa Hill, and Raja Sreniman. Raja Kunti-bhoja yielded easily, for he was maternal unole to the Pandavas. On the river Chambal, he had a terrible fight with Prince Jambhaka whom he defeated. Then he pushed on southward and conquered Seka and Apara-seka and received from them gems and wealth. Next he marched to the countries on the Narmada, followed by them. There he fought with the large army of kings Vinda and Anuvinda of Avanti, whom he defeated. At Bhoja-katapur, he had a fierce fight with king Bhishmaka, who was subdued. Next he defeated the kings of Kosala and Venwata, the Kāntārakas and the kings of Eastern Kosala. Then were defeated the Natakeyas, the Heramvakas and Marudhas. Munja-grama was taken by him by force. Next, the Nachina and Arbuka Chiefs and other Chiefs of the wood, were subdued. The king of Vātāpipura (Badami) was conquered. The Pulindas, being defeated submitted to him Then he pushed on to the further South. After one day's battle, the king of Pāndya was defeated. In Kishkindhyá (Bellary), Mainda and Dvivida fought him for 7 days and then submitted to him with the offer of many valued presents. Next he attacked Mahismati town whose king Niladwaja fought very hard. In the actions, his army was much reduced and even his own life was at stake. Niladwaja at length submitted. Thence Saḥadeva proceeded further south: the king of Traipura (Teoari)

and Akriti, king of Surashtra were defeated. He then encamped there and sent ambassadors to get submission. Rukmi yielded and paid much wealth. Next he conquered Surparaka, Talakata and Dandaka (near Nasik Acc. to St. Martin, *Dhankakata*). Next he defeated the Non-Aryan islanders of the Arabian Sea, the Nishadas (Hunter), the Purushadas, the dark-skinned mixed Dravidians, the entire Kola Hill, Surabhi-pattan, Tamradwipa, Ramaka Hill, and the Timingila king; sent Generals to receive the submission of Kerakas who lived in the wood, of Sanjayanti city, of Pashanda and Karahataka (a country). Moreover, Pándya, Drávida, Udra-Kerala, Andhra, Talavana, Kalinga, Atavipuri (a town) and Yavanashta (a town)—he subdued by ambassadors. Next he went to the sea-coast and sent an ambassador to Bibhishana (king of Lanka) who acknowledged the Pándvava supremacy easily and gave various gems, sandalwood, ornaments, precious cloths and jewels. Then he returned to Indraprastha

(iv) To the West went Prince Nakula with a large army:—Starting from Khándava prastha, he first attacked the Rohitaka Hill where he fought hard with the Mayurakas. Next, he conquered the entire desert and the fertile and rich countries called Sairishaka and Mahettha. He next attacked king Akrosa who submitted after a stubborn resistance. He next conquered the countries called Dasárna, Sibi, Trigarta, Ambastha, Malwa, Pancha karpata and the people called the Madhyamikas and the Batadhana Brahmanas. Returning thence, he defeated the Utsava-Sanketas of Pushka-raranya (Mukran

Coast ?). He then came to the Indus and conquered the numerous Chiefs there. The Sudras and the Abhiras on the Sarasvati, the Fish-eaters and the Hill-tribes, entire Pancha-nada, the Amar Hill (Mer Koh ?), North Jyotisha and the cities of Divyakata and Dwárapála were taken by him by force. Next, the Ramathas, the Harahoonas and other kings of the West were all reduced to submission From there he sent an ambassador to Krishna who with the Yadavas, submitted. He next reached Sakala (Sealkot ?) capital of the Madras, where king Salya—his maternal uncle was won by affection. Next he conquered the fierce *Mlechchhas* of the Sea and also the Palhavas, Barbaras, the Kiratas, the Yavanas and the Sakas. It is said that 10,000 camels, bore with difficulty the heavy load of presents which he placed before Yudhisthira.

The conquest over, the Pàndavas began an Imperial Sacrifice with very great pomp. The following powerful kings and nobles, being invited, were present: Dhrita-ráshtra, Bhishma, Duryyodhana and his brothers, king Suvala and his son Sakuni of Gandhara (Candahar), the great hero Karna of Anga (East Behar), heroic Salya. Valhika, Somadatta; Bhuri of the Kuru dynasty. Bhuri-sravá, Sala, Aswatthamà, Kripa, Drona (the Preceptor). Jayad-ratha king of Sindh, Drupada with his sons, Salwa, the mighty king Bhagadatta of Assam with his powerful allies living on the Bay of Bengal, numerous hill-kings, Raja Vrihad-vala, Vasudeva of Pundra, Samudrasena king of Bengal; the kings of Kalinga, Akarsha and Kuntala; the kings of Malwa;

the Andhrakas ; the Draviras ; the Sinhalese ; the kings of Kashmir ; Kuntibhoja, Gauravahana, the kings of Balhika (Bulkh) ; king Virata, with his 2 sons of Matsya (Jaipur) ; the mighty king Mávella ; Sisupala with his son, of the Central Province ; the Yàdavas of Western India ; the kings of the Central Provinces.

The List of Presents :—(1) The Kámboja king sent many fine furs embroidered with gold laces, nice skins, 300 horses of different colours and 300 camels. (2) The Bráhmans and the Sudras sent a legion of bullocks &c., besides numberless gold pitchers filled with ghee. (3) The Sudras of the coasts sent many fair maid-servants, deer-skins and Gándhara horses. (4) The Bairàmas, the Páradas, the Abhiras and the Kitabas sent various kinds of gems, deer, goats, sheep, cattle, camels, honey and various rugs and blankets. (5) Bhagadatta from Assam sent good horses, ornaments, fine ivory-handled swords. (6) People from the shores of the Oxus gave 10,000 asses, gold and silver. (7) The *Ekaipodos* sent fine wild horses and gold. (8) The Chinese, the Sakas, the Odras, the Barbaras, the Harahoonas &c. sent miscellaneous things. (9) Tangana and the Para Tangana kings sent *'ant-dug go.d.'*

The following kings, summoned, came to wait upon Yudhisthira during his Imperial Sacrifice :—The kings of Anga, Banga, Paundra (North Bengal) Odra (Orissa), Chola (Coromandal Coast), Drávira (a part of the Deccan) Andhraka (in the Deccan), Islands of the Sea, the Low Lands of East Bengal, Pattana, Sinhala (a province in the Deccan), Barbara (?) Indian Mleohchha

desas (perh. out-lying States) Lanká, Western States, the seaboard tract *vis* Palhava, Darada, Kiráta, Yavana, Saka, Harhoona, China, Tushára (Tochari), the Indus Valley, Jagara (?), Ramatha, Munda, the Female-kingdom (?), Tangana, Kekaya, Malwa (in the North West) Kashmir &c.

On the auspicious moment, the sacrifice began. With the approval of the elders, Yudhisthira showed Krishna some special marks of honour connected with the sacrificial rite. This exasperated Sisupala the Chedi king who left the camp and plotted with his allies to disturb the sacrifice. Sisupala was a sworn enemy of Krishna. A terrible confusion followed for a short time. Krishna then rose up and recounted the wicked deeds of Sisupala before all : "(1) Sisupala is cruel-hearted. (2) Without the least cause, he is an enemy ot the Yadavas. (3) During our absence in Assam, he attacked Dwaraka and burnt it down. (4) At the time of king Bhoja's excursion in the Raivatak Hills, Sisupala had killed many of his followers and imprisoned the rest. (5) He had stolen the horse to disturb the Horse Sacrifice of Vasudeva. (6) He stole the wife of saintly Akrura, while she was going from Dwaraka to the Sauvira kingdom (7) He stole Bhadrà, princess of Visàlá betrothed to his maternal uncle. (8) He insulted me times without number. (9) He even asked Rukmini, my wife." With this, Krishna hurled his special weapon, the quoit-shaped Chakra at Sisupala with so much force that it severed the head of the Chedi-king instantly. Everything was silenced soon. The sacrifice was duly performed. In pomp, gifst

feasts &c, it equalled that of king Harischandra of old but surpassed those of Rantideva, Nábhága, Mándhàta, Manu, Prithu (son of Vena), Bhagiratha, Yayáti and Nahusha. (1405 or 4 B. C.).

The Kauravas (sons of Dhritarashtra) could ill brook the glories and fortune of the Pandavas, their rivals. So they plotted anew to ruin the Pandavas, Gambling in those days was a prevalent vice. The Kauravas challanged Yudhisthira to gambling. The Pandava king agreed and played at dice, staking successively his raj, person, nay courting banishment. But he lost all. Now, Yudhisthira was to live in exile for 12 years and one year more in a concealed state. During the period of exile, the Pandavas visited the different parts of India and in the 13th year, they lived in the house of king Virata of Matsya (Jaipur) in disguise. On the expiry of their term of exile, the Pandavas came back and demanded their kingdom. But the Kauravas would not give them even an inch of ground without fight. The well-wishers of both parties tried their best for an amicable settlement, but in vain So, a war was inevitable. Preparations went on both sides. Almost all the Princes of India and outside joined one party or the other. This *Mahabharata War* came off in November and December, 1389 B.C. Both sides met on the vast plain of Kurukshetra (Carnal) near Delhi. Through the noble self-sacrifice of Bhishma, the counsel of Krishna, and the bravery of Arjuna, the Pandavas, after a destructive war lasting 18 days, won the day. Only 5 Pandavas and 3 Kauravas survived. Leaving a friendly Kaurava

as Viceroy at Indraprastha, the Pandavas went to Hastinapur where Yudhisthira the Just was hard-pressed by all to take up the reins of government. He agreed to rule only for the benefit of the people, till his grandson Parikshit was of age.

CHAPTER V.

IV. The Pandava Dynasty.

(1388 to 700 B. C.)

Shortly after the ascension of Yudhisthira, Hastinapur was invaded by a Non-Aryan Chief named Krishna from the northern mountains. The Pandavas in their shattered condition could not prevail against him. At last, Prince Vrisha-ketu, the heroic son of Karna, defeated and brought him before Yudhisthira as a captive. The Pandava emperor spared his life and the sermons of Krishna turned him into an ascetic. "Having got the kingdom, Yudhisthira ordered the people of the four castes to live after their own models and gave away thousands of gold *nishkas*. Restoring peace and order in the realm, he made over the charge of administration to Dhritarashtra, queen Gandhari and Vidura" (Mahabh. Peace Book. Chap. 45) But the blind king, his queen, Kunti mother to the Pandavas and minister Vidura, disgusted with the world, withdrew to a wood where they soon died in a conflagration. Soon after, Krishna, the principal figure

of the Yadavas, then master of Western India from Muttra to Dwaraka, was killed by a hunter. Erelong, another sad incident followed. The powerful Yadavas of 18,000 heroes, mostly given to excessive drinking, destroyed themselves in an inglorious war following a petty quarrel. After that, a sudden rising of the Western Sea flooded a considerable part of the Peninsula. Dwaraka was engulfed The Yadavas mostly scattered in different directions The Chief of Jasalmir (Rajputana) claims a direct descent from Krishna. Long long after, the Yadavas built an empire in the Decoan.

It seems probable that after the Great War, fresh Aryan immigrants came to India from the North. In one case at least we have a proof of it. Prince Sâmva son to Krishna had brought a pretty large colony of *Sakali* Brahmans from Central Asia to conduct the worship &c. in his famous "Sun-Temple" at Mooltan. Org. Mula sthana Sambapura mentioned by Y. Chwang- as Mooltambura.

Having crowned Parikshit, grandson to Arjuna, Yudhisthira, with his brothers and wife went to the Himalayas for eternal peace. Parikshit came to the throne about 1370 B. C. He was endowed with all the princely qualities. The kingdom was highly prosperous under him. He was very fond of hunting excursions. It is said that he died by a snakebite at the age of 60. The *snake bite* means death at the hands of the Turks. To cover disgrace, the later writers invented the tale of the snake-bite. The Turks had already occupied Kashmir and came down on the plains in large numbers.

seen that the Indian Turkish Chief, being ousted from his kingdom by the Pandu brothers had fought against them. Now the Turkish colonists of India and the Turks of the North allied and made war upon Janamejaya who also rose equal to the occasion, defeated them signally and forced them to enter into tributary engagements with him at Taxila. This has been woven into the fine legend of Janamejaya's *Snake Sacrifice* at Taxila. The Turks were driven to Kashmir. Other Non-Ayran risings and invations were put down. After great conquests, he performed a Horse sacrifice This is mentioned in the Satapatha Brahmana. He could not be a party to the Great War, as is wrongly supposed by some. The rest of his life was spent in peace and prosperity. The illustrious sage Vyasa published his epic entitled *The Bharata Sânhita* during his Imperial Sacrifice. Sukadeva, son to Vyasa, was a minister of this king. He probably ruled till the middle of the 13th centnry B. C. The political history of India for the following five or six centuries, is wrapped up in darkness. We only possess the bare king-lists of different dynasties. After the great wars, the country at last enjoyed peace. Before 1200 B. C. Hastinapur being eroded by the Ganges, the capital was removed to *Kausâmbi* (now *Kosam*), some 30 miles west of Allahabad.

The Gangetic kingdoms continued. In the Panjab and the Indus Valley, many principalities started into being. Of them, Kashmir was the most important. Many clans had merged into tribes and many tribes had merged into nations.

The long period (1200 to 700 B. C.) witnessed the decline and the fall of the Indo-Aryans, due perh. to the following causes :—(i) Long-continued struggles with the Non-Aryans. (ii) Their fight among themselves. (iii) Their fight with the later Aryan immigrants. (vi) The enervating climate and the fertility of their new abode on the Ganges and Jumna, were more conducive to religious contemplation and peaceful courses than to martial excitement and military life. (v) Gradual adoption of Non-Aryan customs &c. Priestly domination.

CHAPTER VI.

The Epic Age of India.

2500 to 1300 B. C.

II. General Features :—It was an age of priestly supremacy and pedantry and unquestioning obedience on the part of the people. (Max Müller.)(The Land of the Indus and the simple fervency of worshipping the natural phenomena were forgotten. The Mid-Land of North India was now the scene of general activity : Great importance was given to solemn rites and pompous ceremonies.

It was an age of keen rivalry—an age of proud self-assertion and fiery valour. There were wars between the Hindus and the Jains : between the Brahmanas and the Kshatriyas ; between the Kurus and the Pandavas ; between the Aryans and the Non-Aryans ; between the

Hindus and the Turks ; between the Vasista and the Visvamitra Families.

It was an age of Light and Darkness, Peace and unrest, Progress and Decline, Prosperity and Adversity caused by two long and terrible famines. The States of Kosala, Kasi and Videha were seats of excellent learning, culture, religion, philosophy, morals and manners. While, Hastinapura, Indraprastha, Mathura, Magadh, Assam, Bengal, Central Province were the homes of tyrants and corrupt morals.

The Brahmans of the Age fought hard for their supremacy. But they did very little for the nation. If we exclude the Rishis, the rest would appear as a set of 'bookful block-heads," busy with mere rites and rituals, legends and tales &c. On the other hand, we find the Kshatriyas *supreme* in every field. They shone in noble and original thoughts and golden deeds but never in 'barbaric pearls and gold.' Rama, Krishna Visvamitra, Ajatasatru of Kasi, the Janakas of Videha are too wellknown The new school of *True Wisdom* in the Upanishads, was started by the Kshatriyas alone.

It was more-over an age of migration and mission-work, spread of Hindu influence and culture in the East and South.

II. Extent of the Hindu World—The Epic Age presents to us India in four different regions according to the nature and degree of Hindu civilisation and influence as prevalent there These were : (1) The *Sapta-Sindhavas i. e.* Land of the Indus comprising Kashmir, Eastern Afghanistan (Gandhar) and the Panjab—now

cast into shade. (2) The *Madhya-Desa* (Mid-Land) comprising the Gangetic Heptarchy *viz.*, Kurukshetra (Carnal), Matsya (Jaipur), Panchàla, Surasena, Kàsi, Kosala and Videha (North Behar). This was now regarded as the Home of the model Aryan civilisation. (3) The Vāhya Desa *i. e.* External Countries, so called because they lay outside the Mid-Land These lands, though sporadically elevated by Aryan rulers, priests and missionaries, were yet generally notorious for their corrupt morals, manners, food &c. Even the Aryan off-shoots who ruled there, did not fully accept the caste rules aud follow Aryan ceremonials but adopted the local customs &c. So they were denounced as *Aryya-Mlechchhas i. e* denationalised Aryans. These countries were Sindhu (Sindh), Sauvira (Sophir = Ophir), Anarta (Cathiawar) Saurastra (Gujrat), Magadh (South Behar), Banga (Bengal), Pundraka (Rajsahi and northern half of Dacca Division), Kámarupa (Assam) Manipur, Nagaloka (Tippera), Odra or Utkala (Orissa), Kalinga (Upper Madras), Chedi (Central Provinces), Bidarbha (Berar &c), Bhoja, Vidisa (Bhilsa), Dravida, Andhraka, Pandya, Kerala, Malaya-Vara, Konkan, Gomanta (Goa), Máheya (Mahe) Dasarna, Avanti &c, &c.

(4) The Native Deccan, containing Dravidian States, Besides, there were other tracts peopled by less civilised men ridiculed by the Brahmans as *Sattas, Bánaras* (Ba = almost, and *nara* = man &c.)

Taking account of the Sacred Books alone the Vedas, the Brahmaṅas, the Upanishads &c.), some early scholars confined the Hindu activity of the Age

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The Dravidians before them, had a far advanced civilisation : Their "hundred cites", roads, forts, arms, armies, boats &c. are well proved by the Rig-Veda itself. A modern theory of several eminent Western philologists proves the same :—

"It does not appear that the Dravidian tongues of the Deccan had any radical connection with Sanskrit or any other language ot the North. In ancient times, many civilised peoples of the West such as the Egyptians, the Arabians &c, traded with the Deccan by sea. Close intimacy with those civilised foreign peoples, is the root of the Dravidian tongue. On the one hand, the Aryans from the North, crossing the Himalayas, had spread the light of civilisation in North India ; that is the origin of Sánskritic tongues in India. On the other hand, the Deccan was illumined by the light of civilisation brought by the rich and cultured merchants of the West. The Dravidian civilisation was anterior to the Aryan. The Deccan was civilised before Aryavarta (Nórth India). That early light gave dignity and importance to Tamil and other Dravidian tongues of the South. Light came from Egypt to the Deccan. From that began the cultural excellence of the language and literature of the south. An analysis and examination of the Dravidian alphabets and phraseology also confirms that conclusion. The alphabets of the South want many letters and do not look well. So, they betray the imperfect skill of a primitive people. Hence the originality of the Dravidian tongue and its connection with the languages of Egypt, Arabia &c, is entitled to our best credit."

The proud Sanskrit-speaking Aryans of the Mid-Land hated and ridiculed the still inimical and powerful Dravidians of East and South India (R. V. V 29. 10) as *a-vrata* (without ceremony), *a-nasah*, "without a good language" (Sayana). Commenting on it, Prof. Wilson says, "Alluding possibly to the uncultivated dialect of the barbarous tribes."

Hinduisation of the South began from the 22nd century B. C. first. South gradually bowed to the superior Aryan creed and culture. But the work went on generally very slowly. The early adventurous and exiled princes of the North, who founded new States in East and South India, soon became rather Dravidianised. So they were denounced as *Vrâtyas*, fallen or denationalised. It is manifest from these that there had been numberless States in India, owned by different peoples, before 1400 B. C. The conquests of the Epic Age as given in the Epics &c, are not "airy nothings to which poetic fancy gave a local habitation and a name." Nor are they interpolations of a much later age. The population of East and South India was mostly native. Bidarbha (Berar and its adjoining parts and Maharastra alone could boast of a little Aryan element. It was only in the 6th or 5th century B. C. that Aryan settlers went to the South in large numbers.

Next, we must show the existence of the Kingdoms of the Epic Age by reference to our ancient secular lore.

1. **Kuru-kshetra.—A tract between the rivers Sarasvati, now Sarsuti (lost in the Rajputana Desert) and**

Drishadvati (Caggar) The royal sage Kuru, born of the Lunar king Samvarana by his queen Tapati, performed many sacrifices on this field Hence it was so called. [Mahabh Salya Bk. Chap. 53.] It is now called Carnal. Hastinapur, built by king Hasti, 4 generations upward, was the capital. It was perh. 65 miles to the north-west of Delhi and 40 miles down Hurdwar. (Tod's Rajasthan Vol. I. Chap. IV). Two other cities were *Indra-prastha*, now Inder-pat, south of Delhi, near which is built the *Purana Killa*, and Thanesvar, Skr. *Sthanviswara* (Mahabh. Wood Book, Chap. 83). Hastinapur was cut away by the Ganges before 1200 B. C. It was some where near modern Thanesvar. *Prithudaka*, now Pehoa, 14 miles from Thanesvar, was the capital of Prithu on the Sarasvati. The Caste System first began here

2. Matsya.—Now Jaipur State in Rajputana. Virata was its king about 1400 B. C. Cunningham's boundary :—North—Jhunjhun to Cot-Casim...70 miles. East—Jhunjhun to Ajmir......120 miles. South—Ajmir to Bana and confluence of Chambal.,.150 miles. West—Chambal confluence to Cot-Kasim...150 miles. Its capital was Virata-nagar, 41 miles north of Jaipnr and 105 miles south-west of Delhi. The town was surrounded by hills abounding with ores of copper The people were very brave. Yuan Chwang (7th century A. D.) had been to Virata-nagar, 2½ miles in circumference. He found the citizens very brave and spirited.

3. Panchála.—The Lunar King Haryasva had 5 sons—all expert in state-affairs. Their kingdom became

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built Dharmăranya not yet identified. Basu the Aeronaut (upari-chara) built Basumati, formerly Kuságrapura, afterwards Giribraja, Rajagriha, &c.—capital of Magadh. Ram. 1. 32.

Giribraja was guarded by 5 hills. It was rich in cattle, well-watered, safe and beautified with edifices. (Mahàbh. Court-Book) Giribrája is now 'Old Rajgir.' Nepal formed a part of Panchàla of old.

4. Sura-sena.—lit, 'Home of brave soldiers' ; formerly comprised Muttra district, Bharatpur, Kshiraguli, Dholpur, and the northern part of Gwalior State The circumference of the kingdom was 833 miles, or some say, 1,000 miles. The State was noted for its very brave people, cotton and gold. We hear of Mathurá from 1500 B. C. (Ram. 73 to 85 cantos. Vishnu Purana. IV. 4. Varàha Purana. 157 to 161 Chapters.) Kansa was the tyrant of Muttra about 1400 B. C.

5. Kàsi.—Originally, the town, between the rivers Barunà and Asi, was called *Rishi Pattana i. e.* City of the Seers.' 'Afterwards king Kàsi or Kásyapa of the Lunar dynasty founded a state about 600 miles in circumference.

Cunningham's boundary :—North - R Gomati. West Gomati to Allahabad : Ton to Bilhari. South—Bilhari to Sonhat East—R. Karma-nása and Ganges.

The Rig-Veda, S. P. Bràhmana, Vrihad-àranyaka Upanishad, Skr. Epics &c —extol its glories.

Further reference :—Ram Oudh Book, canto 19. Sl. 37.

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Modágiri—Mongyr or Rajmahal. Pundra—North Bengal. Kausiki-Kachchha—Hugli ? Sumha—Burdwan. Pra-Sumha—Medinipur. Karvata ?

10. Tàmra-lipta : its circumference was 250 to 300 miles (Y. Chwang). Capital was on the Sea. The state was rather a peninsula, on the West side of R. Hugli. Tamáliká was the port. Jaimini, in his Mahabharata says that the Peacock Dynasty was the oldest here. The first King was Mayuradhvaja, his queen was Kumud-vati. When the Horse of Yudhisthira had reached Tamralipta, Prince Támra-dhvaja arrested it. A fierce fight ensued : the Pandavas being defeated, they made friends with him. The last king of the dynasty named Nih-sanka Narayana died childless.

A Chief, Kàla Bhaumika by name and a fisherman by caste, next occupied the throne. His dynasty lasted some time. After them came a Kàyastha dynasty.

The Kshatriya heroes of Tamralipta were all killed by the arrows of Parasu-rama—Mahabh. Drona Book, Chap. 70. In the days of Ramayana, Tamralipta was prob. a part of Kalinga. Tamralipta is repeatedly mentioned in the Mahabharata. Its king was defeated by Bhima. In the War, its rajá fought against the Pandavas. The kings here are called *Mlechchhas* i.e. corrupt in morals and manners. Jaimini calls Tomluk by the name of Ratnagarh. Mahavansa—*Tamra-lipti.* Megasthenes—Taluctoe. Ptolemy—Tomalites. Certainly these parts were mostly peopled by brave Dravidians.

Paundra-Vardhana, lit. nurse of Pod people, a fishermen class, was North Bengal. Its circumference

was 667 miles. The people were very brave. The Pod people still exist

The deltas of the Ganges and Brahmaputra were called the Anupa Desa i.e. Low Lands, later *Samatata*, This included the entire Presidency Division, Faridpur, Barisal, Noakhali, Tippera and Vikrampur. Dacca and Mymensingh then formed a part of Pundra Vardhana or Kamarupa

11 Kama-rupa—appears to have been an ancient country with Prag-jyotishpuri as capital.

Acc to Purans, about 1500 B. C. one Mahi-ranga was the first Aryan King here. 4 Kings of his dynasty followed him. Then we hear of tyrant Naraka about 1400 B. C. The Harivansa, Chap. 121, gives the following note on Naraka. In boyhood, he was brought up by Rajarshi Janaka of Videha. This heroic Brahmin lad of 16, established his power over Kamarupa His friend Vána, son to Bali, was ruler of the Upper Assam, with his capital at Sonitapur, now Tejpur. Vána was very wicked and tyrannical. Naraka also grew up so. Once Vasista went to see the goddess Kàmekhya. But Naraka did not allow him to enter the city. Nay the sage was moreover maltreated. Krishna attacked Kama-rupa, fought with Naraka and killed him. Naraka had 4 sons, Krishna set up the eldest Bhaga-datta on the throne and then returned to Dwaraka. Bhagadatta was heroic and his kingdom extended to Indo-China to the east and to the Bay of Bengal to the south. Bhaga datta was followed by Bajra-datta, Dharma-pàla, Ratna-pala, Kámapala,

reached Manipur, going through the sea-coast. Many ascetics lived on the Mahendra hill of Manipur. The two Houses of Manipur and Tippera had already been brought under Aryan influence. Arjuna married two princesses of those two Houses. Few Princely Houses in India can vie with them in high antiquity. The Princes of Tippera are noted as patrons of learning.

The same Epic mentions the following hills, viz *Sri*, later Sri-punja from which Chera-punji; *Khasa,* Khasia; *Jayanti,* Jaintia; *Naga,* Nágà Hills; *Ganesa Giri* is *prob. Garo Hills.*

(2) The Deccan. Professor Wilson thinks that the civilisation of the South may possibly be extended even to ten centuries before Christ.

Dr. Caldwell says, "The Deccan had been civilised long before the Brahminic influence spread over the South.

The following, amongst others, were the States of the South before 1400 B. C.:—Mekhala, Utkala (Orissa), Kalinga (Upper Part of Madras Presidency), Kosala, Chedi (Central Province), Dasarna (a Vindhyan State) Malwa, Avanti, Vidarbha (Berar) Bhoja (a part of Central India), Konkon, Andhra, Dravira, Kishkindhya (Bellary District), Pandya, Kerala, Matsya, Kausika, Pundra, Chola, Ristithika Mahishaka, Vidisa (Bhilsa), Janasthan, South India and Lanka, Dandaka, Haihaya &c.

1. Utkala (Orissa) is said to have been founded by Prince Utkala, a son of Ila, daughter to Manu, about 2750 B. C. Manu (Chap. 10. Verse 44) and Baudhayana

call it a country of *fallen* Aryans, Ancient Orissa was sometimes separate and sometimes a part of Kalinga. Prince Odra, 13th generation downward from Yayàti, the renowned Lunar King, occupied it and gave his name from which rose Odra Desa, now Orissa. Reference :—Rámàyan, Kishkindhya Book, Cant. 41 ; Mahabh. Drona Book Chap. 4.

2. Kalinga (Upper Màdras) said to have been founded by a son of Bali driven out by Indra and Vishnu from his kingdom on the Upper Indus, about 2800 B. C. Orginally it was Orissa and a part of Bengal.

Harivausa. Do Book. Chap. 32. Verses 32-42.
Mahabh. I. 104 ; Vish. P. IV. 18.

Reference :—Ràm. Oudh Book. Canto 71 ; Ibid Kishkindhyà Book. Canto 41. Mahábh. Wood-Book. Chap. 144. Harivansa Chap. 288, Verse 35 Manu Sanhità Bk. X. Baudháyana Sutra I. 1. 2.

The Brahma Vaivarta Purána makes another early mention of Kalinga where, about 2700 B. C, a rich and powerful merchant named Biràdha, was king. His son was Drumina and grandson, Samādhi. This Prince left by his wife and chidren for extreme liberality, wandered and came to the river Pushpa-bhadra where he met Suratha, great-grandson of Budha—the first king of the Lunar dynasty, who had left his capital Kolà nagari, being defeated and ousted by Nandi. Both, as friends went to Pushkara, a sacred place, 7 miles from Ajmir where they met the sage Medhasa at whose instance

they worshipped the goddess Durgá and by her grace, regained their kingdoms after a year.

Kalinga once reached the R. Vaitarani of Orissa.

Mahabh. Wood Book. Chap. 114.

The circumference of this powerful state was 833 miles. Its ancient capital was Sri-kákola, corrupted into Chikàkola, 20 miles S. W. of Kalinga Pattan, now Raj Mahendri Cunningham).

In the Great War, the Kalinga king Srutáyu fought with his two sons against the Pandavas and the three were killed by Bhima.

Kosala perh. modern Gondowana : about 1000 miles in circumference. Its capital was Chandá (Cunningham) or Bairgarh or Bhándaka. (J. R. A. S.)

From Kalinga to Kosata (Kiasalo) was 317 miles (Y. Chwang) Ref. Mahabh. Court Book Chap. 31.

4. Chedi (Central Province) is mentioned in the Rig Veda VIII. 5. It was the kingdom of Tripura, a powerful Daitya Aryan killed by Rudra (Siva) in the 29th century B. C. Ancient capital Traipuri is now Teoari, 6 miles north west of Jabbalpur (Javáli-pattan) Sisupàla, the Tyrant of Chedi, was killed by Krishna.

5. Dasárna was a country under the Vindhyas.

6. Malwá is mentioned in the Rám. Kishkindhyá Book, Canto 41. verse 10. In the Mahabh. Sanjaya describes to Dhrita-ràshtra both Malwa and Avanti. Capital Avanti was on R. Avanti (Siprã). The circumference of the Kingdom was about 1000 miles.

7. Bidarbha (Berar and its neighbourhood): an ancient civilised State. Capital was Kundina-nagar.

Lopamudra, wife of Agastya and a lady Rishi of several Rig-Vedic hymns, was a prinoess of this land (22nd century B. C.) Damayanti also was born here.

8. Bhoja, prob. a State of Central India These Bhojas were an off-short of Yadu dynasty. The mother of the Pandava Princes was a Bhoja Princess.

9. Kerala. Ancient Keral included Malabar, Canara and Konkan. Tradition asserts that the great Brahmin hero Parasu-ràma drove the pirates from the coast and colonised it with Aryans from the North (15th century B. C.)

The language of Mahárāstra is Aryan, not Dravidian.

10. Andhra is mentioned in the Ait. Brahmana work, in the Mahabharata and the Sutra works.

11. 'South India, and Lanka were under Ràvana, a half-caste Aryan (1500 B C): Lanka, later Ceylon = Sinhala, was the ancient Tamra-Varna corrupted into Pali Tàmraparni, foreign Taprobane.

12. The Haihaya kingdom, with capital at Mahismati, now Choli Mahesvar, was on the Narmada near its mouths.

Most of these Southern States came into being after 2,000 B. C. So, the Brāhmana Works of the North knew very little of them. Some of those States were large, some small, very small, not larger than a modern district. Some were olvilised some half-civilised, while others barbarous. A considerable area was covered by jungles and forests peopled by wild men and beasts.

III. Religion.—Europe has been always behind India in intellectual and religious freedom. While the

history of Europe is marked by intolerance and abominable persecutions, India has been ever noted for full spiritual liberty. India has produced all varieties of religion such as rationalism, theism, atheism, materialism etc. Kapila's rational religion was confined to the wise alone. It was established in the court of Janadeva of Videha (North Behar). Jainism was gaining ground The Rishis still worshiped the Supreme Being (Brahman) through the Great Powers of Nature They were in general, averse to animal sacrifice They would offer the Soma beer and various grains. While, the children of the Devas who had now become powerful kings in India, favoured animal sacrifice, gave great importance to sacrificial ceremonies, still worshipping the Vedic gods.

The Máhábhàrata has a fine discourse on the point. "Once, about 1500 B. C., the Rishis and the Devas quarrelled and asked the powerful prince Vasu, a staunch Vishunvite and a friend of Indra, 'With what, either grains (*Oshadhi*) or animals (*pasu*), are *sacrifices* to be performed ?' In reply, Vasu said, "By *beast*." Hence the Seers cursed him. "You have shewn partiality to the Devas, by not speaking according to the Sàstras. So, go down to India and live there &c." This Prince Vasu son to Kriti-rája, a Lunar king, was a great favourite of Indra at whose instance, he came to India and occupied the Chedi Kingdom. Indra gave him an air-car in which he could move with great skill. He was therefore called *upari-chara* (aronaut). His son Prince Vrihadratha founded his dynasty in Magadh about 1450 B. C.

(Siva). Supremacy of Vishnu among the gods, is found in the S. P. Bráhmana, XIV. 1. 1. There was no worship of Krishna yet. He is mentioned simply as the son of Devaki and a pupil of Ghora Augirasa in Chha. Upa. III. 17. 6.

King Priyavrata of Bithoor had started the worship of the goddess *Shashthi*. Thé worship of Durgá had been started by the sage Medhasa at Pushkara, near Ajmir. Sacrifice to Daksha and Párvati is found in S. P. Bráh. II. 4. 4. 6. Umà Haimavati explained to India the nature of *Brahman*. (Kena Upanishad). Victory of the gods over the Asuras (Ait. Bráh. VI. 15; S. P. Bràh. I. 2. 5.) The Mundakopanishad mentions Kali and other goddesses. Krishna had started the worship of *Sarasvati*, the goddess of Learning. Goddess *Sri* is invoked in Taittiriya Aranyaka Professor E. B. Cowell holds that the hints of these goddesses are found in the Rig-Vada itself. The worship of Sun was set up by Sàmba at Mooltan.

In this Epic Age, we find mention of temples, idols and their worship. (i) The Pándavas prostrated themselves before the gods in the temple (Mahábh.).

Atheism and Materialism also were in full force. Chàrváka was its great preacher and philosopher. This Charaváka should be distinguished from another Chàrvaka mentioned in the Mahábharata.

Theists and Atheists all aimed at *salvation* and all held that *True Wisdom* alone can lead to that. Different thinkers show different ways to the attainment of that wisdom. We possess no regular work on early Atheism.

Mádhavacharya, in his *Sarva-Darsana-Sangraha* has given us a distorted sketch of the Atheistic tenets then current or known. The teachings of Chárváka were :—
(1) Do not practise painful austerities for the fancied bliss of the next world. (2) Practise *a-himsá i. e.* entire harmlessness which is the highest religion. (3) Like the cowards, do not depend on divine grace and Fate: Not Luck, but Pluck. (4) Depend on yourself: Self-Reliance is true Bliss: Self-Reliance is salvation. (5) There is no God; there is no *next world*. (6) Do not believe the Vedas nor the Priests who are mere frauds and cheats. (7) Never do a thing withont reason: No reason and no religion. (8) Matter is eternal and composed of *four* elements. He denies the fifth *i. e. byoma* (Ether). (9) Only seeing (pratyaksha = perception) is believing.

The Materialists were rather a sect of the Atheists. They were sensualists end sought enjoyment only in life, leaving at death "as many debts as possible." Probably they had a scientfic scripture of Eroticism.

Jainism and Buddhism were of rather later origin. Atheism was very old. It came to India from the North. Some of the *A-suras* (lit people without wine) were staunch Atheists. Atheism was an anti-Vedic creed. They were sound practical men, worshippers of Right Conduct,—of Duty, 'the stern daugbter of the voice of God' The atheists preached against the corruptions of the Vedic rites &c., such as drinking, immoral practices, staughter of animals, suicide as a sacrifice, Human Sacrifice and so forth. In ancient India, these atheists

were supreme and very powerful So subtle were their arguments that even many great pandits, being defeated, turned atheists, according to the custom of those days. In time, Hindus, Jains and Buddhists combated them wholly. Now they are extinct. The Jains and the Buddhists are not atheists,—says Prof. Rhys Davids.

Towards the latter part of this Age, Society became so priest-ridden, barbarous and debased that even Rishis and thoughtful Warriors became sceptical.

The Upanishads now established Monoism

IV. Literature.—(a) Sacred: The Vedas, the Vedàngas, the Bráhmanas, Aranyakas and the Upanishads form the so-called *revealed* literature of the age. The Rig-Veda.—Most of the hymns were composed in the Vedic Age and first compiled by Agni Deva in the same. New hymns were composed till some time before 1400 B. C. for, they mention Devàpi, Sántanu, Dasaratha, Ràma and other things. They were finally *arranged* about 1400 B. C The other Vedas also were compiled in the Epic Age.

The Hymns of the Rig-Veda mention different classes of priests who performed different duties at the sacrifices. The Adhvaryus were entrusted with the material performance of sacrifice. They measured the altar, built the altar, prepared the vessels, fetched wood water and immolated animals.

The Udgátris sang or chanted hymns. The Hotris recited hymns. The Bràhmans presided at sacrifices over all the rest.

The Adhvaryyus and the Udgatris required special training and manuals. The Rig-Veda has the name Yajus and Saman. The formulas and chants, collected and compiled later on, are the Yajur and the Säma Vedas, as we have now. Surya Deva, the younger brother to Brahmä had at first compiled a portion of the Sáma Veda. Dr. Stevenson and Prof. Benfey have shewn that Säma Veda is mostly a selection from the Rig-Veda hymns, set to music for a special purpose.

The Yajur Veda.—The more ancient Black Yajur Veda is called Taittiriya Sanhita. Tittiri probably compiled or promulgated it in its present shape. In the Anukramani of the Atreya recension of this Veda, we are told that this Veda was handed down by Vaisampáyana to Yaska Paingi; by Paingi to Tittiri, by Tittirí to Ukha and Ukha to Atreya. This shows that the existing oldest recension of Yajur Veda was not the first recension. The White Yajur Veda, also called Vájasaneyi Sanhita was probably compiled and promulgated by Yajna-valkya, priest to Janaka after 1350 B. C.

The arrangement of the two Yajur Vedas differ. In the Black Yajur Veda, the sacrificial formulas are followed by dogmatic explanation and by accounts of ceremonials belonging to them. In the White Yajur Veda, the formulas only are given in the book, while the explanation and ritual are given separately in the Satapatha Brahmana. Yajna-valkya was the promulgator of this new school. Its contents show that it was not the composition of one man or of one age.

Of its 40 chapters, the first 18 are cited in full and explained in due order in the first 9 books of the Satapatha Brahmana. The formulas of these 18 chapters are found in the old Black Yajur Veda. These 18 are perhaps the work of Yajna valkya. The next 7 chapters are probably later addition. The remaining 15 are still later addition and are plainly called Parisishta (Khila) i.e supplement. The Atharva Veda, though composed early, was, however, recognised after the Epic Age. Some Brahmana works alluded to the growth of a class of literature called Atharvângirasas. The mention of three and three Vedas only appears from Aitareya Brahmana, V 32. S. P. Brahmana IV. 6. 7; Aitareya Aranyaka III. 2. 3. Vrihad-Aranyaka Upa. I, 5.; Chh. Upa. III and VII. This last work classes Atharva Veda with *itihasa*. The Brahmanas and the Upanishads of the Atharva Veda alone recognise it uniformly. So, the Gopatha Brahmana pleads its necessity. Prof. Whitney says wrongly that modern works are connected with Atharvan and Angiras—half mythical names of ancient and venerated Indian families, for recognition.

Jayanta (7th century A. D.) in his famous commentary on Hindu Logic, discusses among other things, the high antiquity of the Atharva Veda.

Chanakya in his *Artha-Sastra*, the Taittiriya Brahmana (last Pra-pathaka, chap. 18), the Sata-patha Brahmana Kanda 11, prapathaka 4) and other works distinctly allude to *three Vedas* only. Next, he cites authorities in favor of it:—(1) S. P. Brahmana (XIII.

"The Brahmanas are theological prose works held to be divinely revealed and to form part of the canon. Their purport is to supply a dogmatic exposition of the sacrificial ceremonial. Their contents, generally uninteresting, are yet of considerable importance, both as regards the history of Indian institutions, and as the oldest body of Indo-European prose, of a generally free, vigorous simple form, affording valuable glimpses backward at the primitive condition of unfettered Indo-European talk."

Prof. Whitney.

"In the Brahmana works, Hindus have shewn how far human intellect can rise in thoughts."

Prof. Weber.

"Their contents wearisome in the extreme, however give a few gleams of beautiful thoughts. Their scientific value may be great, but they possess no interest for general readers. The Brahminical intellect is here debased by a meaningless ritual."

Prof. E. B. Cowell.

The Rig-Veda has two Brahmanas viz, the *Aitareya*, by Mahidasa son to Itarâ, one of the many wives of a Rishi; and the *Kausitaki* by the sage Kausitaka. These two agree in many respects. Only the last 10 chapters of Aitareya, are not found in the Kausitaki, which probably belong to a later age.

The Sama Veda has Tándya or Pancha-Vinsa Brahmana, Sadvinsa Brahmana, the Mantra. Brahmana and the Upanishad. These works, in 40 chapters, form the Brahmanas of the Sama Veda.

The Black Yajur Veda has only Taittiriya Brahmana. The White Yajur Veda has the voluminous Satapatha Brahmana. It is the work of many and not of Yajnavalkya alone. Its first 9 Books are the oldest in 60 chapters called the *Shasthipatha* in the time of Patan jali, 2nd century B. C. (Weber). The remaining 5 Books in 40 chapters, are of later date.

The opinions of Yajna-Valkya are authoritative in the first 5 Books, while those of Sāndilya, in the next 4 Books.

Sanjiviputra reconciled the two schools and finally adjusted the first 9 Books. 5 more were added at a later age.

The Atharva Veda has the Gopatha Brahmana a comparatively recent work. Its contents are a medley derived from different sources.

§ The Aranyakas and the Upanishads.

2,000 to 1400 B. C.

The Aranyakas.—These philosophical works, closely connected with the Vedas and the Brahmanas, relate to the forest and are meant to be read by those who have retired from the world and are ascetics. They are supplements to the Brahmana works. They are the depositories of bold speculations.

The Rig-Veda has Aitareya Aranyaka by Mahidasa and Kausitaki by the sage Kausitaka The Black Yajur Veda has Taittiriya Aranyāka. The last Book

of the Satapatha Brahmana is called its Aranyaka. The Sama and Atharva Vedas have no Aranyakas.

The Upanishads.—Upanishad literally means "a sitting near the preceptor" for spiritual wisdom Hence a book of that kind: from *Upa ni*, near and *sad* to sit. Another meaning is, thorough destruction of ignorance' from *Upa ni*, entire and *sad* to destroy

These philosophical works are of purely speculative nature and are the first attempts at a systematic treatment of metaphysical questions

The total number of these works is 1104. Of them, some 150 are rather old and important. The rest are modern and enter into sectarian views. The best and most ancient are 10. They are short treatises forming part of the Aranyakas or detached works composed in the latter part of the Epice Age. They are in dialogues; generally in prose, occasionally in prose and verse, or in verse alone. The authors are poets. They breathe a freedom of thought only found in the Rig-Vedic hymns themselves.

The *Karma Kanda* or the Ceremonial Portion of the Vedas is meant for purifying the mind and preparing it for sublime truths. The Upanishads deal with the *Jnana-Kanda* (wisdom) and are parent of the Vedanta philosophy.

The *Aitareya* and *Kausitaki* belong to the Rig-Veda. The *Chhandogya* and *Talavakara*, called Kena, belong to the Sama-Veda. The *Taitt*-*riya* and *Katha* belong to the Black Yajur Veda. The Katha more properly belongs to the Ath. Veda. The *Vaja-Saneyi*

(Isa) and the *Vrihad Aranyaka* belong to the White Yajur Veda. The *Mundaka* and *Prasna* belong to the Atharva Veda, rich in Upanishads, having no less than 52. The Mandukya and Prasna are most important in the Vedanta School.

The question of *Moksha i. e.* Liberation from the earthly encumbrances, appears to have attracted the serious attention of the Aryans. Of course, the notion of *Salvation* has not been always the same. The Rig-Veda says that Action, Wisdom and Faith give salvation. By *Action*, the early Seers meant pious meditation and harmless sacrifice done by the offering of grains and Soma beer The Deva Aryans of the North gave great importance to ritual religion. Their animal sacrifice was an innovation. Strong opposition arose from several great thinkers. The Rishis protested it. Narayana discovered *Brahman*—The Supreme Being—the Highest self—the Great Source of all. Vāk Devi explained this Monotheism in her famous Devi-Sukta Uma Haimavati explained it to Indra and other Devas. The Rishis accepted it and introduced it into the later Vedic hymns. The authors of the Atharva Veda also devoted a Chapter to it. Kapila blamed the animal sacrifice and gave a solution of his own, based on Reason alone. Rishabha Deva, in his Jainism gave another solution; while the Atheists showed a new path altogether.

The Children of the Deva-Aryans brought their ancestral religion to the North Indian plains, where they became powerful kings For a century or two

the ritual religion with the animal sacrifice, might have been followed with the true spirit. But it declined gradually till at last both religion and politics became corrupt to the extreme before 1400 B. C.

Luckily a re-action followed soon. In the field of politics, Krishna set to work in right earnest to establish a *Dharma Rajya* i. e kingdom built on righteous principles. Sick of elaborate meaningless rites, some new thinkers earnestly enquired about the nature of the Supreme Being, Creation, Soul and Salvation. Such enquiries gave rise to the Upanishads. "In them we find an awakening from the dream of endless ceremonies, to grapple with the deepest problems of life and eternity. Though childish and fantastic, yet they are full of fine thoughts and deep meaning." The great teachers of this highest truth are not the Brahmanas, but *Kshatriyas* with whom arose many great and noble thoughts in India. The Brahmans adopted this new idea and then secured the monopoly and became teachers.

The idea of a Supreme Being, a Universal Spirit, an all-pervading Soul—is the keystone of the Upanishads. Monotheism generally admits a God, Creator, as distinct from the created beings. The Monotheism of Upanishad recognises God as the Universal Being—all things emanated from Him, are part of Him, will mingle in Him and have no separate existence. This lesson Satyakama Javala learnt from Nature. Yajnavalkya taught it his wife Maitreyi. This idea is taught in the Upanishad in a hundred similes, metaphors and

The soul passes into Brahman by superior mora excellence Pravahana Jaivali taught the Transmigration of Soul. Souls come back, with rain, are born again as rice, corn &c. Persons eat food and beget children. Good actions lead to good birth.--Chh Upa. V. 10.

Final emancipation of the soul and its re-union with Brahman is given below :—

"He who knows it, after having become quiet subdued satisfied, patient and collected, sees self in Self, sees all in Self. Evil does not overcome him, he over comes all evil. Free from evil, free from sports, from doubt, he becomes a true *Brahmana* and enters the Brahma world."—Chh Upa VIII. 14. 1.

This is beatitude. This is union with Brahman. Buddha's *Nirvana* rose from it.

The Value and Influence of the Upanishads :—The Upanishads give man a divine origin. They set aside the Animal Law viz, "Man is the enemy of man" and establish the Spiritual Law viz "All men are but kindred expressions of the one Self" (1) "No Hindu works have probably exercised a wider influence on the world *These forlorn guesses at truth* are constantly spoken of as *Eastern Philosophy*. Familiar ideas in the Phœdrus, Empedocles or Pythagoras, in the Neo-Platonism of the Alexandrian and also in the Gnostic Schools. Plotinus alone tried to free the Greek philosophy from Hindu influence. The Cabala of the Jews and the Sufeyism of the Muhammadans seem to be derived from the same source. We are too apt to

look on the ancient world as a scene of stagnation. There were travellers and circulation of ideas. Spread of Buddhism shows how men's minds were awake to new ideas. Then why should the tradition of the Eastern origin of much of early Greek philosophy be incredible, or ever improbable?"

Prof. E. B. Cowell.

(2) "It is impossible to read the Vedanta or the many fine compositions in illustration of it, without believing that Pythagoras and Plato derived their sublime theories from the same fountain with the sages of India."

Sir William Jones.

(3) Victor Cousin, the famous French historian of Philosophy, says :—' When we read with attention the poetical and philosophical monuments of the East, above all, those of India which are beginning to spread in Europe, we discover there many a truth and truths so profound and which make such contrast with the meanness of the results at which European genius has sometimes stopped, that e are constrained to bend the knee before the philosophy of the East and to see in this cradle of the human race the native land of the highest philosophy."

(4) Freidrich Schlegel says :—"Even the loftiest philosophy of the Europeans, the idealism of reason, as it is set forth by the Greek philosophies, appears in comparison with the abundant light and vigour of Oriental idealism, like a feeble Promethean spark in the flood of heavenly glory of the noon-day sun, faltering

and feeble and ever ready to be extinguished. The divine origin of man is continually inculcated to stimulate his efforts to return, to animate him in the struggle and incite him to consider a re-union and re-corporation with Divinity as the one primary object of every action and exertion."

(5) The great German philosopher Schopenhauer (1819) says :—"From every sentence, deep original and sublime thoughts arise and the whole is pervaded by a high and holy and earnest spirit. Indian air surrounds us and original thoughts of kindred spirits. In the whole world, there is no study except that of the originals, so beneficial and so elevating, as that of the Upanishads. It has been the solace of my life; it will be the solace of my death."

6. Prof. Max Müller says :—"If these words of Schopenhauer required any endorsement, I should willingly give it as the result of my own experience during a long life devoted to the study of many philosophies and many religions.

7. Dr. Matheson says :—"It is not too much to say that the mind of the West with all its undoubted impulses towards the progress of humanity, has never exhibited such an intense amount of intellectual force as is to be found in the religious speculations of India. These have been the cradle of all weastern speculations and wherever the European mind has risen into heights of philosophy, it has done so because the Brahman was the pioneer. There is no intellectual truth in the West which has not its earlier discussion in the East and ther-

is no modern solution of that problem which will not be found anticipated in the East."

8. In "*Religion* and *Reality*"—a recent philosophical work, Mr. J H. Tucknell says :—In our main conclusion we have long ago been anticipated by the religious philosophy of India. In the West, our philosophy has been surely but slowly moving to the same inevitable monistic goal. In Prof. Ladd of Harvard we have a notable Western thinker who, by a process of careful and consistent reasoning concrete in character has also arrived at the conclusion that the ultimate reality must be conceived of as an Absolute Self of which we are finite forms or appearances. But it is the crowning glory of the Vedanta that it so long ago announced, re-iterated and emphasized this deep truth in a manner that does not permit us for a moment to forget it or explain it away. This great stroke of identity, this discernment of the ultimate unity of all things in Brahman or the One Absolute Self seems to us to constitute the master-piece and highest achievement of India's wonderful metaphysical and religious genius to which the West has yet to pay the full tribute which is its due."

9. Sir John Woodroffe says :—"The uniqueness of India consists in her religion of eternity. Indian doctrine is not one-sided, but has a time-religion also. The glory of India is that of a high spirituality, a unique genius for grasping and expounding the realities behind the phenomenal world and the innermost meanings of life."

§ The Doctrine of KARMA (Action) and Re-Birth.

In the earlier Books of the Rig Veda, there is little reference to a *Future Life* But there are many hymns in Books I IX and X., which give an idea of it in plain words There is, however, no idea of *Heaven* and *Hell* in the Rig-Vea According to *Karma i.e.* action, one would, after death, enter a kingdom of light, bliss and delight or a world of darkness, dejection and sorrow. In the *Brahmana* works of the Vedas, mention is made of *Swarga i e* Heaven. The Doctrine of *Karma* (action), *future life*, nature and transmigration of the soul &c , are fully developed in the Upanishads. The doctrine has a strong rational basis. Some allege that it has produced great evil effects on the Indian people, such as enfeeblement of will, absence of energy and disinclination for progress This is hardly right. For *meditative India* has produced many eminent men of action, letters and arts.

Philosophers Hume and Cudworth considered the *re-incarnation doctrine* the most rational theory of immortality.

Prof William Knight holds that pre-existence has fewer difficulties to face than the rival hypotheses. Once practically the whole civilized world embraced it, as the greater number, nearly two third of the Earth's people now do. It has been known since the dawn of history; and held by both primitive peoples and the highly learned.

It appears since the spread of Christianity. It is said to have been held by the ancient Egyptians (though this is disputed), by some of the Greeks, notably by Empedocles, Pythagoras, Plato, the Neo-Platonists, and was taught in the Mysteries. It was held by some of the Latins and by the Gauls, the Druids, and the followers of the Edda.

It was in primitive Christianity, as for example in Origen. The Christian Gospels assume it (Vide "Reincarnation in the New Testament" by J. M. Pryse).

It appears sporadically again in Europe in the Middle Ages, Christianity and Moslem resisted the belief in Europe and Asia. The doctrine yet in Europe has never entirely disappeared. Recently it has gained a number of adherents :—E. D. Walker's "Re-incarnation." Rev. W. R. Alger's "A Critical History of the Doctrine of a Future Life." The grand Italian philosopher Giordano Bruno burnt alive by the Church as a heretic. The German philosophers Shelling, Fichte (younger), Leibnitz Schopenhauer and the great poets and writers Gœthe, Harder, Lessing. The English Christian Platonist Dr. Henry More and others. Philosophers Cudworth and Hume. The French and English Scientists Flammarion, Figuier, Brewster, and the modern Christian Theologians Julius Muller, Dorner, Ernesti, Ruckert Edward Beecher and W. R. Alger. Many others are named in those works. It is held by a large number of poets. Prof. Mc Taggart has an Essay on Pre-Existence. The Jains and Buddhists adopted and preached it.

When Yuvanáswa II., father to Mandhata was ruling at Oudh, Marutta, a scion of the Solar dynasty (not of Oudh) attained great political eminence in N. India. He was son to king Avikshita descended from Nedishta a son of Manu. He is described as one of the 5 great Emperors of ancient India.* He had conquered all and performed an Imperial Sacrifice. During the latter part of his reign, a 12 *years' drought* prevailed in the western half of N. India. A terrible famine followed. Miseries and loss of lives were very great. Even the seers who lived on the sacred river Sarasvati, fled to other countries for food. Only one young sage remained there, living on fish. He alone remembered the Vedas. The large and noble heart of Marutta ached and wept for the people. He, with the ministers, spared no pains to relieve the distressed. Marutta of happy memory is still a favorite play on our Indian stage. We have seen that Marutta was defeated by Mandhata. Prince Visala of Marutta's line built Vaisali.

20. **Purukutsa.**

(R. V. IV. 42. 8-9)

About 2300 B. C. Purukutsa succeeded his father on the throne. Though he was brave and resolute, yet he lacked the tact and skill of a consummate general. The Gandharvas (ancient Afghans) rose in rebellion. He speedily led an expedition against them and was successful in putting it down. The Afghans gathered

Books and some 25.000 verses But the *Maha-Bibhasha* tells us that the poet wrote it in 5 Books (II to VI.) and 12,000 verses. Book Seven was added much later. Book One was added after Book VII. Besides, there are many interpolations. Book I and VII also are very old ; for a verse from Book VII was quoted in the *Sàma-Grihya-Parisishta*. The canto on Sita's Ordeal was thrown into the *War Book*, after the composition of Book VII. This interpolation also is old, for it (Sita's Entry intó Fire) is mentioned in Bána's *Harsha-Charita*.

Válmiki, a contemporary poet, wrote his epic in the life-time of Rama, its hero. This appears from a saying of Nárada. It also tallies with the last Book. The antiquity of Adi Kanda *i. e.* Book I. appears from Bana's *Kàdambari*. Styles of different poets are perceived from a careful reading of the poem. At first the poem ran from Oudh Book to War Book. The Mahabibhasha gives only the 'stealing of Sita, her Deliverance and the Return of Rama to Oudh. It does not mention the first and the last Books.

The epic begins from the Oudh Book and leaves all *viz.*, Rama's statement before Bharadvaja, Sita's description of her story to Rävana', Lakshmana's description of Rama's life to Hanuman, Hanuman's account to Sita about Rama, Rama's going to the hermitage of Visvamitra, Breaking of Siva's Bow, Marriage of the Princes &c.

Several great wars, two terrible famines, general ignorance of the Brahmins, oppression of the tyrants

indeed made India most pitiable towards the close of the 15th century B. C. Prince Krishna righted the politics of India. Rishi Krishna now worked hard to preserve the ancient Hindu learning and thoughts.

Krishna (called from his black complexion) Dvaipayana (island-born) Veda-Vyasa (arranger of the Vedas) or more popularly called Vyasa, the colossal figure of Sanskrit learning, was a versatile genius like his father Parásara, He collected the scattered and almost forgotten Vedic hymns and *arranged*, the Vedas, composed the Vedanta philosophy. compiled the Puranas and history, wrote a History of the Great War, gave a law-book &c. Born of a woman of fisherman class, he was trained as a seer from his youth up. He was ugly in appearance, but very comely in learning, wisdom and religion. It is said that he was at first a staunch Sivite, but late in life, he turned a Vishnuvite. Having quarrelled with the Sivites of Benares, he tried to build a Kasi of his own on the eastern side of the Ganges. But he found no adherents. He had a residence in Kashmir where he composed most of his works. His son, the *free-souled* Suka-deva was a minister of king Janamejaya in whose reign, his epic the *Bhárata-Sanhita* was first published.

Like the Ramayana, the Mahabharata also is a growth. Vyasa first wrote the outline of his epic in 8,800 verses. (Mahabh. Introd. I. 81). Again, in Mahabh. I. 101, he is said to have composed the *Bharata-Sanhita* in 24,000 verses. This original epic has undergone repeated revisions for sectarian and caste

purposes. The book, in its present form, was put by *Sauti* who received it through another person from Vyasa. 24,000 verses out of 100,000 are alleged in the same place to be the work of the original poet. (Oriental Magazine. vol iii p. 133). By careful reckoning, several scholars have found that 24000 verses still form the historical ground-work of the Epic. Vyasa was an eye-witness of the exploits which he recorded. Certainly there are things in the present book which could not be known to the first poet. As Krishna is deified, doubtless some parts were of later date. (Preface to the Vishnu Purana P. IX). Further, its claims to very high antiquity (14th century. B. C.) are disproved by the advanced stage of the language used in most parts. Prof. Max Muller holds that the two Epics have been recast in modern Sanskrit,—a view hardly tenable (See ante.)

The Great Epic is mentioned as *Bhárata* and *Mahábhárata* in the *Grihya Sutra* of Asvalayana The leading names and even the name of the poem itself are mentioned in Panini's Grammar (800 B. C.) The word *Yavana* mentioned in the poem, does not imply the Greeks of the 4th century B. C., but a people who lived in a part of Afghanistan—where Raja Varuna had been ruler in the 29th century B. C. (Rig-Veda). These Yavanas, as children of Varuna, may have been the ancestors of the Greeks, according to a Hindu tradition.

The Epic was familiar to the Hindus at least 2 or 3 centuries before Christ, (Oriental Magazine. Vol. III.

P. 133). Patanjali also mentions it in his *Great Commentary* (140 B. C.)

The earliest direct mention of epic poetry in India is made by Dion Chrysostom. (80 A. D.)

The Vedas, the Upanishads and the philosophies were the favourite studies of the learned class. The Epics and the Puranas were adapted for lightless women and the Sudras

The Mahábhárata in its present form was compiled perhaps in the 5th century B. C.

"All except Colebrooke are enthusiastic in their praise of the two Epics. Nor is this admiration confined to critics alone. Even Dean Milman and Schlegel vie with Wilson and Jones in their applause for (i) The simplicity and originality of the composition. (ii) The sublimity, grace and pathos of particular passages. (iii) The natural dignity of the actors. (iv) The holy purity of manners and the inexhaustible fertility of imagination in the authors.

The story of Nala and Damayanti (an episode) is a model of beautiful simplicity. The *Bhagavat-Gita* — "Song Celestial" — a work of much later age—is admired for the clearness and beauty of the language and illustrations. It deserves high praise for the skill with which it is adapted to the original epic and for the tenderness and elegance of the narrative by means of which it is introduced."

Elphinstone.

To the early foreign scholars, the Epics appeared as "utterly valueless" as histories; but sober modern

critics rightly call them "semi-historical romances." They are valuable as records of the manners and civilisation of ancient times. They now rank as popular Hindu Scriptures and exercise boundless influence on the Indians.

The Ramayana is prior to the Mahabharata for the following grounds :—

(i) Tradition makes Válmiki *ádi kavi i. e.* the first secular poet of India.

(ii) The language of Vālmiki app oaches nearer than any other Sanskrit poem to the early form used in the Vedas.

(iii) An Epitome of it is introduced into the Mahábharata itself.

(iv) The names of the sages and seers mentioned in the Ramayana, are found in the other, but not vice versa. Even the name of Válmiki occurs in the Mahabharata.

(v) The Ramayana knows nothing of Vyasa, the Puranas and the Battle of Kurukshetra.

(vi) The Mahabharata speaks of Vyasa and the 4 Vedas. The Ramayana never mentions the 4 Vedas. It gives *Trayi i. e.* 3 Vedas. It makes repeated mention of the 6 Vedangas, Sruti, Smriti (law-books) &c. but never the 4 Vedas.

(vii) The 4 Vedas, the Sankhya, the Nyaya (Logic), Upanishad, itihasa (history), Vedangas, Nataka (drama), stories &c. are all in the Mahabharata, but not at all in the Ramayana.

(viii) The Ramayana holds the systems of *Karma* (action) and *Yoga* (abstraction of mind), but knows no *Jnana* (wisdom) and *Bhakti* (faith).

(ix) Valmiki was the contemporary of Rama and Vyasa of the Pandavas whose exploits they sang. At the end of the Lanká War, Rama had placed Prince Bibhishana on the throne of Lanka The same Bibhishana tendered his submission to the Pandava Prince out on conquest of the Deccan Again, Kripa and Kripi, grand children of Satananda, priest to the marriage of Rama and Sita, were fostered by King Sántanu of Hastinapura. Kripi was married to Drona the military preceptor to the Kuru and the Pandu Princes. This shows that Rama had preceded the Pandavas by some 4 or 5 short generations. We have already said that the Kingdoms of Kasi, Kosala and Videha were noted for their pure manners, lofty morals, high learning, good religion &c. while, Kurukshetra, Matsya, Panchala &c. were marked for their fiery valour bold self-assertion, over-bearing manners and rather corrupt morals &c.

Vyasa also wrote the *Hari-Vansa*, *i. e.* History of the Dynasty of Krishna; a commentary on the Yoga philosophy of Patanjali &c. Jaimini, a disciple of Vyasa also wrote a Mahabharata, but now we possess only a portion of it. Kámandaka wrote his *Niti-Sára* a work on worldly wisdom, about 1400 B. C.

V. Learning—No nation has valued learning and knowledge so much as the Hindus Good works and religious rites lead to happier states of life and due

reward ; but true knowledge—pure wisdom alone leads to *final union with God.* Every Aryan was *socially* bound to study the Vedas &c., to perform daily sacrifices The defaulters were not only denounced and despised but were also classed as Sudras. The seats of learning were 4, viz, Royal Courts, Parishads, Private Schools of sages and seers and the sylvan seats of learning and sanctity.

Learned men from distant towns and villages were invited to the royal courts, honoured and rewarded. They held discussions with the learned priests of the courts or other learned men not only on rites and ceremonies, but on mind, soul, future world, nature of the gods, the fathers, different orders of beings, nature of Brahman whose manifestation is all. Many of the Brahmana works and Upanishads were probably composed there.

Learned Brahmans retired to forests where they taught higher wisdom and much of the boldest speculations. Those teachings are known as the *Aranyakas.*

A Parishad was an Academy of Letters or a University. Young men learnt there. (Vrihad Aranyaka Upanishad. VI. 2.) Svetaketu went to the Parishad of the Panchâlas for his education.

A Parishad consisted of 21 Brahmans well-versed in philosophy, theology, law &c. Parasara (15th century B. C.) says that even 4 or 3 learned Brahmans in a village may form a Parishad.

Kashmir, Prithudaka, Taxila, Canouj, Benares, Oudh and Mithila as great centres of learning, had grand Parishads

Our sages and seers also maintained numberless private schools where pupils of different classes and countries would live for education. All studentship was then residential.

Vasista was called a *Kula-pati* (chancellor), as he fed and taught over 10,000 pupils, in different schools of his own. The State and rich men gave munificent subventions to the professors. Princes were generally paying students. The poor boys rendered service to the preceptors. Orphans were maintained and taught as *punya sishyas i. e.* free students. There were also female teachers and preceptors. Girls were generally taught at home. Some ladies and queens had composed Vedic hymns, held learned discussions with distinguished professors or savants on religion, metaphysics &c.

Every Aryan boy was early sent to school where all were educated together. Finishing studies after 12 years or longer, and making suitable presents, they would return home, marry and settle as house holders

As a house-holder, he now lights a sacred fire under an auspicious constellation to offer libations, perform other duties, rites; offer hospitality to strangers, to receive and honour guests.

The Taittiriya Upanishad, I. 2 sets forth his duties as follows :—

"Say what is true; do thy duty; do not neglect the study of the Vedas. After having brought to thy teacher the proper reward, do not cut off the lives of children. Do not swerve from the truth. Do not

swerve from duties. Do not neglect what is useful. Do not neglect greatness. Do not neglect the learning and teaching of the Vedas. "Do not neglect the works (sacrifice) due to the gods and fathers. Let thy mother, father and the teacher be to thee like unto a god. Whatever actions are blameless, those should be regarded, not others; whatever good works have been performed by us, those should be observed by thee."

§ Subjects of Learning.

Even in those early times, various subjects were taught and learnt.

In the Chhandogya Upanishad VIII. 1. 2, Nárada says to Sanat-kumára thus:—"Sir, I know the 4 Vedas, Itihasa-Purana (History and theogony), the Veda of the Vedas (Grammar), the Pitrya (Rules for sacrifice for the ancestors), the Rási (Arithmetic), the Daiva (Science of Portents) the Nidhi (Science of Time), the Vāko-Vākya (Logic), the Ekayana (Ethics), the Deva-Vidya (Etymology), the Brahma Vidya (Pronunciation, Prosody etc), the Bhuta Vidya (Science of Demons), the Kshatra Vidya (Science of weapons), the Nakshatra Vidya (Astronomy), the Sarpa Deva jnan Vidya (Science of Serpents and of Genii)—all these I know Sir." The Vrihad Aranyaka Upanishad III. 4. 10 states that the 4 Vedas, Itihasa-Purana (History and Theogony), Vidya (knowledge), Upanishads, Slokas (Verses), Sutras (Prose Rules), Anu-Vyakhyana (Glosses) and Vyakhyanas (Commentaries)—have all been breathed forth from Brahmà.

The Sata-patha Brahmana, XI. mentions, the 4 Vedas, the Anu-Sasanas, the Vidyas, the Vako Vakyas, the Itihasa-Puranas, the Nara-sansis and the Gáthás. The original works on these subjects are lost to us, being replaced by good later books on the subjects.

§ Encouragement of Learning.

An eminent French writer has called the Hindus *"an immortal people."* Indeed, religion and learning have preserved them still. Numberless hymns of the Rig-Veda show the grateful *dána stutis* (songs of gifts) of Rishis in praise of their great patrons. In the Epic Age, the Ikshvakus of Kosala, the Janakas of Videha and the kings of Benares were renowned patrons of learning. Besides, the Vaisyas (merchants) encouraged learning much.

Janaka of Videha had gathered round him the most learned men of his time, discussed with them, taught them holy truths about the Supreme Being. Gautama wrote his Logic and Yajna-Valkya composed his works at Mithila that gave light to the Eastern provinces. Her light and reputation attracted even Fyez, brother to Abul Fazal, minister to Akbar, who, in guise of a Hindu, learnt the entire Hindu lore from a Brahman whom Akbar gave a large estate inherited by the present Maharajas of Darbhanga.

King Ajátasatru of Kasi (Benares), himself a learned man and a most renowned patron of learning, once exclaimed in despair, "Verily, all people run away from

my kingdom saying 'Janaka is our patron !"—Vrihad Aranyaka Upanishad II. I, I. A somewhat similar sigh came from a Maharaja of Sirohi State, Rajputana, who spoke to his minister thus—"Good Sir, learned men do not come to our courts in these days. For we do not honour them. Bees do not come to the flowers that have no honey !!"

§ Philosophy. Close of the 15th century B. C.

The Logical Schools.—The 29th and 28th centuries B. C. had witnessed a great display of Reasoning in religion and philosophy. The sharp edge of reasoning was blunted by the ritual religion of the Epic Age. After 10 or 12 centuries, a re-action—an awakening followed. Thoughtful persons again thought of God, soul, creation, life, death and other vital questions. Their *"guesses at truth"* are found in the Aranyakas and the Upanishads. By a process of close reasoning, these sublime truths were soon systematised into philosophies. Formerly, Logic or Vako-Vakya was one of the subjects of learning. About 1425 B. C., Gautama dignified it in his Metaphysics of Logic. He was priest to Siradvaja Janaka of Mithila and had married Ahalya, a princess of Benares. His *Nyaya* School, contains 5 Chapters and 521 aphorisms, Pakshila Swami's "Commentary on *Nyaya*" is said to be the oldest known.

The Jain Scholar Hem Chandra says in his Dictionary that Pakshila Swami and Chánakya (4th century B. C.) were the same.

About 1420 or 15 B. C., Uluka, another philosopher, prob. of East India, wrote his physics or philosophy of sensible objects. We do not know his parentage nor his home ; but he was a Brahmana of the Kasyapa gotra (clan). He is better known as *Kanada* from *Kana* = atom and ada = expounder.

Gautama and Kanada, founders of the Logical Schools of Hindu Philosophy, agree and differ. Yet each supplies the other's defects.

Kanada's *Vaiseshika* (Atomic theory) work has 10 chapters and 370 sutras or aphorisms

It knows no Buddhistic tenets and is mentioned in the Mahabharata &c ; therefore, western scholars think that its date was at least 1100—1000 B. C. From the likeness of classification, method, arrangement and syllogism, Gautama is often compared to the Greek Philosopher Aristotle (4th century B. C.). But Gautama's syllogism is rather rude in form, having 5 propositions, of which 2 are evidently superfluous. Kanada speaks of 6 *padârthas* or predicaments viz. substance, quality, action, community, particularity and intimate relation. Acc. to some, one more viz, privation.

Striking resemblance is found between Hindu Logic and Aristotle's. The subjects of both are the same :— the senses, the elements, the soul and its different faculties, time, space &c.

According to all Hindu Schools, mind is the sixth and the internal sense ; it is the same with Aristotle. The definitions of the subjects often differ and the general arrangement is entirely dissimilar.

Gautama's arrangement is more comprehensive and complete than Kanada's.

Gautama's 16 subjects are 1. Proof. 2. That which is to be known and proved. 3. Doubt. 4. Motive. 5. Instance. 6. Demostrated Truth. 7. Syllogism. 8. Reasoning by Reduction to Absurdity. 9. Ascertainment. 10. Thesis or Disquisition. 11. Controversy. 12. Objection. 13. Fallacy. 14. Perversion. 15. Futility. 16. Confutation.

The sub-divisions are more natural and systematic. Proof is of 4 kinds *viz*, perception, inference, comparison and affirmation.

The objects of Proof are 12 *viz*, Soul, Body, the Organs of sensations, the objects of sense, Intellect, Mind, Activity, Fault, Transmigration, Fruit of Deeds, Pain or Physical Evil and Liberation

All these are fully and minutely discussed. The immateriality, independent existence, eternity of the soul are asserted. God is considered as the supreme soul, the seat of eternal knowledge, the maker of all things etc.

The Atomic School of Kanada supposes a transient world composed of aggregations of eternal atoms. It is not clear whether their temporary arrangement depends on their natural affinities or on the creative power of God. Gautama admits God, but not His creative power. Kanada admits God rather indirectly.

The Vedic Schools of Philosophy :—

The bold speculations, the sceptical theories &c. seemed to have sealed the fate of the Vedic rites But the Hindus cannot do without the Vedas. So, Jaimini,

the most prominent disciple of Vyasa wrote about 1400 B. C. a philosophy called *Prior Mimansa* in defence of the Vedic Rites. He admits the authority of the Vedas but not their *revelation*. According to him, an intelligent performance of the Vedic rites, leads to Salvation. His work has 12 chapters He admits Brahma, but never uses the word *Isvara* (God) in his book.

Jaimini asserts that the *gods* are not separate powers, but the *Mantras i. e.* Hymns alone are gods. Prof. E. B. Cowell here observes :—"In the course of its critical investigations, Prior Mimansa discusses, however, various philosophical doctrines. It appears to have been originally atheistical, the sacrifices and other ceremonies which it so zealously upholds, being said to produce their fruit by an inherent law or fate. One of its most curious speculations is the doctrine of an eternal sound underlying all temporary sounds This is by some identified with Brahma The grammarians have naturally adopted this doctrine". (Elphinstone's History of India. P. 123, note)

Jaimini here adopts the *Sabda Brahma Bada i. e.* the Sound Theory of Creation as given in the Rig Veda, Book X. This vast world had its origin in *Vâk i.e.* sound All perceptions and conceptions rose from Sound. This Sound is Veda : this Sound is Vedic hymns. All gods are really Sounds. The Vedas have adopted *nominalism* : All existence are names in Sounds. (R. V.) Vâk Devi, daughter to Seer Abhrina, in her *Devi Sukta*, in the Rig-Veda, says, "Sound is Brahma : Sound is the origin of all creation." In the Greek philosophy

also, this visible creation of God is spoken of as *Logos*, Speach or Sound. St. John in his Gospel says, "Originally, there was Sound; Sound was in God and Sound was God." This truth was taken from the Neo-Platonists. Thus Jaimini defended the *ritual religion* (Karma Kànda) of the Vedas. His preceptor, the illustrious Vyasa, having collected and *arranged* the Vedas, next wrote about 1400 B. C. or shortly after, a philosophical View of the Vedic tenets. Colebrooke, misled by the mention of Jains and Buddhists, thinks that Vyasa's first book was written in the 6th century B. C. Needless to say that these Jains and Buddhists were early sects. 6 Buddhas had lived and preached before Gautama Buddha. We have noted Jainism already. The 22nd Jain Tirthankàra (reformer) called Neminatha or Arishta-Nemi, an uncle to Krishna, preached his Jainism some time before 1400 B. C.

Vyasa's work called the *Uttara or Latter Mimansa*, in 558 aphorisms, is also known as Vedánta which shows the highest flight of Hindu philosophy.

Though based on reasonable arguments, yet it professes to be founded on the authority of the Vedas and appeals for proofs to texts from those Scriptures.

Main Principles of the Vedanta.—Everything is from God, is in God and shall be to God in the end. Individual souls are from His substance like sparks of fire. Soul is infinite, immortal, intelligent, sentient, true, capable of activity, but naturally reposing. The Supreme Being causes it *to act*. It is encased in a body. There are a subtile body and a gross body. The former

follows soul in all its migrations. On death, it leaves the corporeal body, goes to the moon, is closed in an acqueous body, falls in rain, is absorbed in some vegetable and hence through nourishments, into an animal embryo. Finishing transmigrations according to deeds, it receives liberation and divine grace. The Vedanta denies the eternity of matter, gives the existence of the Universe to the energy and volition of God.

The Vedanta has two schools: One party says, "All that exists, arises from God." The other says, "Nothing does exist except God." This last view is brought in by Sankara in the 9th century A. D.

The Sankhya and the Vedanta.—The Sánkhya maintains the eternity of matter: its principal branch denies the existence of God. While Vedanta derives all things from God and one sect denies the reality of matter. Though atheistical and material, yet Sánkhya does not differ very widely from that which derives all things from Spirit. Kapila says, "Nature exhibits herself like an actress." (Text). Soul perceives all, not being affected like a mirror which receives all images without itself undergoing any change. Mind like the village head-man takes perception and finally to the king *i. e.* soul." (Wilson's Sànkhya Kárikà. pp. 107, 117.) Kapila admits the separate existence of souls and allows that intellect is employed in the evolution of matter: hence he denies any Supreme Being, material or spiritual, by whose volition Universe was produced. Patanjali however admits souls, but besides, a Supreme Soul unaffected, called God, the Supreme Ruler.

There are altogether 19 different schools of philosophy in India. Of them, some are atheistical and so, inconsistent with the religious doctrines of the Brahmans; others, though perfectly orthodox, advance opinions not stated in the Vedas.

Hindu philosophy appears to have been originally atheistical in general, though afterwards made to serve religion.

In India, philosophy is practical and inseparably connected with religion In Europe, it is theoretical and speculative.

All the schools agree, after all, and agree in having one object viz, deliverance from all corporeal encumbrances.

Hindu Philosophy teaches, among other sublime truths, the following :—"The Universe in its ultimate ground, is *Spirit*. What is material, is the expression of the Eternal Spirit in time and space. Man is essentially either that Spirit or a part of it or akin to it. The Universe is governed by a just Law which is the very nature of its true expression. All life is sacred. Morality is the law of humanity which is the master of its destiny and reaps only what it has sown The Universe has a moral purpos and the social structure must be so ordered as to sab-serve it.

Hindu and Early Greek Philosophy much alike.—The relation of mind to matter, creation, fate and many similar subjects are mixed by the Hindus with questions now discussed in modern metaphysics, but were not known to the Greeks. The various doctrines viz, the

eternity of matter or its emanation from God ; of the separate existence of God or His arising from the arrangements of nature : the supposed derivation of all souls from God and return to Him : the doctrine of atoms : the successive revolutions of worlds &c were likewise maintained by one or other of the Grecian schools. Do they speak of *independent origin ?* Was each coincidence accidental ? How could a whole system as the Pythagorean, be so similar to that of the Hindus ?

Certainly they show a common origin. Tradition also speaks of the Eastern journeys of Pythagoras.

Pythagoras and Hindu Philosophy :—"The end of all philosophy, according to Pythagoras, is to free the mind from encumbrances which hinder its progress towards perfection ; to raise it above the dominion of the passions and the influence of corporal impressions so as to assimilate it to the Divinity and qualify it to join the gods.

The soul is a portion of the Divinity and returns after various transmigrations and successive intermediate states of purgation in the region of the dead to the eternal source from which it first proceeded. The mind is distinct from the Soul diffused through all things, the first principle of the universe, invisible, in corruptible, only to be comprehended by the mind. Intermediate between God and mankind are a host of aerial beings formed into class and exercising different influences on the affairs of the world.

"The aversion of Pythagoras for animal food and his prohibitions of it unless when offered in sacrifices ;

his injunctions to his disciples not to kill or hurt plants, the long probation of his disciples and their mysterious initiation &c, clearly show his direct imitation. Further coincidences :—affinity between God and light ; the arbitrary importance assigned to the sphere of the moon as the limit of earthly changes etc. These doctrines of Pythagoras were quite distinct from the opinions of all the Grecian Schools that existed in his time.

The ancient Egyptioas are said to have had some of these tenets, common to Pythagoras and the Hindus. The only early authority is Herodotus (450 B. C.). He lived long after the Pythagorean philosophy had been universally diffused. If, however, these doctrines existed among the Egyptians, they were seattered opinions in the midst of an independent system. In India, they are the main principles on which the religion of the people is founded, to which all philosophy refers and on which every theory in physics and every maxim in morality depends.

Colebrooke says, "The Indian philosophy resembles that of the earlier, rather than of the later, Greeks. He infers that the Hindus were in this instance, the teachers and not the learners."

Elphinstone.

§ Astronomy.

In a previous chapter on Astronomy, I have noted that considerable progress was made in the subject in the Vedic Age. This we know from the Rig-Veda, the Suryya Siddhanta and other traditions. In the Vedic

Age, the year was divided into 12 lunar months to which a 13th month was added to make it *solar* (R. V. I. 5. 8.). The *Six Seasons* viz, Madhu, Màdhava, Sukra, Suchi, Nabha, Nabhasya—were connected with different gods (R. V. II. 36). The phases of the moon were observed and deified. *Rākā* was the full moon. *Sinibâli* was the day before the New Moon. *Gu,ıgu* was the New Moon. (R. V. II. 32.) The position of the moon with regard to the Nakshatras, is also alluded to in the Rig-Veda, VIII. 3. 20. Some of the constellations of the lunar mansions are named in X. 85. 13.

The Lunar Zodiac was finally arranged towards the close of the Vedic Age. For, 28 lunar mansions are mentioned in the Black Yajur Veda, Atharva Veda and the Taittiriya Brahmana.

There has been a good deal of controversy in Europe and America as to the originality of the Lunar Zodiac. Colebrooke (1807) is in favor of its Hindu origin. French Biot (1860) describes the Chinese *Sieu* as original, from which Hindu *Nakshatras* and Muhammadan *Manazil* were borrowed. Prof. Lassen adopted this view. Prof. Weber is for Hindu origin. He, however, conjectures that the Hindu system was probably taken from Babylon. But the Assyriologists, by repeated search, could find no Lunar Zodiac among the archives of old Babylonian learning. Prof. Max-Müller says that the Babylonian Zodiac was Solar. There was no Lunar Zodiac. Hindu Veda and the Brahmana works clearly show the Lunar Zodiac as original in India.

India : What can It Teach us. P. 126 (1886)

Hindus also observed the solstitial points to fix the dates of events. Bentley gives 1442 B. C. as the date of the formation of lunar mansions and 1181 B. C. as the date of the naming of months. (Hindu Astronomy. P. 3 and 10, (1824). London. Needless to say that these conclusions are not reliable.

The Solar Zodiac, if borrowed at all, was borrowed from the Chaldeans, both by the Greeks, and the Hindus. Mr. R. C. Dutt says that considerable progress was made in the subject in the Epic Period ; but I find no proof of it. No doubt; astronomy continued to be cultured as a science and there were professional astronomers called *Nakshatra-Darsas* and *ganakas*, as we have now ; (Tattiriya Brahmana. IV 5 ; White Yajur Veda, XXX. 10. 20) yet certain it is that no *new truths* were discovered. For 10 centuries at least (25,00 to 1500 B. C.) the subject suffered terribly from Brahminic obscuration.

Of course, sacrifices were regulated by the position of the moon. Sacrifices lasting a year, were regulated by the sun's annual course divided into *Uttarayana* (Sun's Northern Progress) and *Dakshinayana* (Sun's Southern Progress). The Southern Progress was regarded as bad. All sacrifices were performed in Spring *i. e.* April and May. (Ait. Brahmana IV.) The Months were now of 30 days. They marked the Vishuvat = Equator = Central Day. (Dr. M. Haug's Introduction. P. 46—47)

With the awakening, we meet with the venerable Parásara (fl. 15th century B. C.) who not only wrote on astronomy, but also on law and agriculture. We still

possess a portion of his astronomy. He first observed the place of the Collures. Mr. Davis holds (As. Res. vol. V. P. 288) that that observation was made in 1391 B. C. (?) Another passage quoted from Paràsara shows that the heliacal rising of Canopus took place in his time at a period which agrees with the date assigned to him on other grounds.

Our best and most learned work on astronomy is the *Suryya-Siddhanta,* remodelled in the 5th or the 6th century A. D. It was written by Vivasvan, father to Manu. It is known as a revelation from heaven received upwards of 2,164,000 years ago. Here also is employed the enigmetical mode of communicating knowledge. Priestly obscuration of early authors has cast a veil over our sciences. Even astronomy has been made subject to extravagant chronology : all the epochs are thrown into confusion and uncertainty. No general view of the system has been given. Only the practical parts of sciences are made known. Even here, the original sources are carefully concealed and the results shewn as *revelations* from God. There is no record of a regular series of observations. This was certainly a great bar to the progress of science. The art of making observations was taught to few.

The Ramayana, Kishkindhya Book, speaks of the sunless Polar Region and refers to the Aurora Borealis. The minister Sanjaya, speaking to the blind king Dhritaráshtra, says, "The roundness of the Earth is seen in the Moon when the shadow of the former is cast upon the latter." (Mahabh.) Yaska, explaining a

hymn of the Rig-Veda probably composed in the Epic Age, says "The moon is lighted by the sun."

Astronomical fore-casts were taken by the kings to avert or mitigate the evils of the coming year. The youngest Pándava Prince Sahadeva studied astronomy carefully and wrote a book on it, now lost.

Vyasa is our next astronomer. He gives us the following descriptions of the chief nine planets of the Hindus :—

Sun.—Red as China-rose, son to Kasyapa, very bright, foe of darknsss, destroyer of all sins and maker of day.

Moon.—White as a divine conch or snow, born of the Sea of Milk (this shows the extreme humidity. Cf. *Moist Star*) marked by spots, shining like a jewel in the crown of Ṣiva—the Destroyer and Reproducer. (This probably refers to the moon causing death when in an unfavourable position)

Mars.—Born of the Earth, shining like a mass of splendour, full of heroic spirits, bearing the weapon called *Sakti* in hand and red in colour. (This is regarded as the planet of war.)

Mercury.—Rather black in colour like the bud of a Priyangu flower, extremely handsome, matchless in beauty, peaceful, endowed with all the qualities and son of the moon.

Jupiter.—Preceptor to the Devas and the Seers, like a very sea of talents, golden in hue, lovely and lord of the three worlds.

Venus.—White as snow, Spiritual Guide to the Daitya Aryans, expounder of all the Sciences, very bright and son to Bhrigu.

Saturn.—Deep blue in colour, son to the Sun, elder brother to Yama, born of Chhaya *i. e.* Shade and very slow in motion.

Rāhu (Node)—Half in body, heroic, cause of eclipse to the sun and the moon, born of Sinhika and very dreadful.

Ketu (Apside)—Having a colour like that of burning flesh, crooked in nature, fierce in form and tormentor of the Stars and the planets. (Stava-Panchaka) These last two are not regular planets.

Similes and metaphors abound in the Sanskrit Epics, illustrating the swelling of the sea by the attraction of the moon.

§ Other Sciences.

Law.—Laws form the back-bone of a society. To bring about the best pessible unity and harmony amongst the heterogeneous communities of Ancient India, very wise and good laws were required and our great Rishis gave them. We have ample proof to show that Hindu civilisation was daily advancing towards polish, perfection, purity and sanctity. The Vrihad Aranyaka Upanishad, I. 4. 14 gives a very noble definition of *Law.* There were punishment of criminals and proper administration of law, The

judicial procedure was still crude. The criminals were often tried by the ordeal of fire. (Chhá. Upa. VI. 16).

The chief law-givers of the Age who flourished between 1600 to 1300 B. C., were Sankha, Sàtátapa, Likhita, Apastamba, Kátyàyana, Gautama, Paràsara, Vyasa, and Yájna-Valkya. Their high antiquity is still discernible in their present but spoiled law-books.

Lofty conceptions of *justice* appear from the Mahábht. Peace Book. Chap. 91. Verses 14-27 and 32. The Bráhman criminals had no preferential treatment. Law recognized the rights of the weak and the supreme need of absolute impartiality for the king :—

"Protecting all men by works, body and deeds and never forgiving even his offending son himself from the great duty of the king. Neither mother, nor father, nor brother, nor wife nor priest is unpunishable in the sight of that king who rules agreeably to his duiy."

Medicine.—The trying Indian climate was a great friend of disease. Addressing Fever, the Atharva Veda, V. 22. 14 says, "As people give servants or weaith, so do we give you to Gandhari, Mujaván, Anga, Magadh and other countries." Fever still prevails in many parts of India and the weekly human sacrifice to this terrible goddess is over 10,000. Many in these days ignorantly ascribe the prevalence of fever to the Railway embankments. We think, it is a natural evil in India. Intense heat followed by excessive rain,

generally produces fever. According to our Rishis, rubbing the body well with oil before bath, cow-dung plaster on the ground, occasional fasts, Tulsi plants (Holy Basil) and Nim trees in the house, good food, thoughts, air, water &c. not only prevent fever and other harmful influences of Nature, but give healthful longevity. But it is a pity that these time-honoured wise practices are falling into disuse daily.

The Medical Experts of the Age.

		Works
1.	Janaka...a king of Videha. perh. 2500 B. C.	Vaidya-Sandeha-Bhanjanam.
2.	Agastya the earliest civiliser of the Deccan. 22nd century B. C.	Dvaidha-Nirnaya Tantram
3.	Jàvála : a sage. (Perh. 2000 B. C.)	Tantra-Sárakam.
4.	Jàjali...a sage. Perh. 1900 B. C.	Vedànga Saram.
5.	Paila...a sage. Perh. 1800 B. C.	Nidánam.
6.	Kavatha...a sage. Perh 18th century B. C.	Sarva-dharam Tantram.
7.	Kasirája, the 2nd king of Benares Perh. 17th century B. C.	Chikitsyá Kaumudi.

	Works
8. Dhanvantari the 4th king of Benares. Perh. 16th Century B. C.	Chikitsya Tattva Bijnanam.
9. Divodása the 7th king of Benares. Son to Bhimaratha by queen Ganavati 15th century B. C.	Chikitsya Darpanam.

10. Susruta, a prince of Canouj and son to Visvamitra came with 100 Rishi boys to study medicine with Divodása of Benares. He became highly proficient especially in surgery.

The Bháva Prakása.

The *Susruta Sanhitá* as we have it now, was remodelled by the famous Buddhist Nágárjuna. The fact is confirmed also by the annotators Dalvana and Bág-bhata. The original work is known as *Vriddha Susruta.* Nágárjuna preserved a little of the original poetical work. The sense of the rest he explained in prose. Susruta was probably the first to discover that spleen and lever make blood in the body. The Vedas speak of 360 bones in the body; but Susruta proved 300 bones satisfactorily.

The earliest physicians spoke of the origin of limbs of the embryo in the womb, one after another. But Divodasa appears to give the wisest view on the point, in that he says that all the limbs of the body grow simultaneously.

11 Charaka.—(Not later than 1400 B. C). His parentage and home is not known. His name is explained as a "*spy*" on the earth to ascertain the state of health He brought together the works written by the 6 disciples of Atreya and consulted other works and compiled his own. The defects of Charaka were afterwards made up by the learned Drirhavala, a writer of the Panjab. Charaka is mentioned in the Mahabharata.

The properties of beef were discussed and ascertained by both Susruta and Charaka who, however, declared it unsuitable to the Indian climate.

The most ancient medical works, mentioned in the Brahma Vaivarta Purana, Brahma Part, Chap. 16, were all based on the "*Bhāskara Sanhitā* of Vivaswān whose *Suryya-Siddhanta* is a learned work on astronomy. Of the numerous ear y works, those of Charaka and Susruta alone have survived the test of time.

12. Nakula and Sahadeva, the two Pandava Princes wrote about 1380 B. C., *Vaidyaka Sarvasvam* and *Vyādhi-Sindhu-Vimardakam* respectively. Great improvements were made in medicine and surgery. The culture of Anatomy and Botany formed a part of medical training then. Hindu knowledge of Anatomy, obtained from the dissection of the sacrificial beasts, was really little ; our ancestors never excelled in this subject.

The Mahabharata tells us that before the War (1389 B. C.) both parties were busy procuring the best physicians, surgeons, medicines, surgical instruments &c. for the treatment of the sick and the wounded soldiers

In Chemetsry and other sciences, progress of those early Hindus was no less remarkable.

Social Life.

Caste.—Later caste-system is wholly unknown in the Rig-Veda. Traces of the three 'twice-born' are indeed found. The word Brahman (priest), even Bráhmana occurs. The Rig-Veda is entirely silent as to the *Sudras* except in the 90th hymn of Book X. The other Vedas give the system fully developed. Sudras were subjugated people. Sudras of Ancient India, Demos in the Greek states and colonies, the Plebs of Rome, the Periœci and Helots of Sparta and the Tyrrhenes of Etruria were all of the same class to their Aryan conquerors."

Caste was regularly formed in the Epic Age by hard and fast rules. But the system was still pliant.

The simple origin of caste based on professious, was afterwards obscured by myths and legends. The true origin of Caste appears from

(i) The Váyu Purana.—"There were no castes in the first Age. Divisions arose gradually according to their works."

(ii) Ram. BK. VII. Chapter 74.—"In the Vedic Age, the Brahmans alone practised austerities. In the Epic Age, *Kshatriyas* were born: then were established the 4 castes."

(iii) Mahabh. Peace Book, Chap. 188.—"At first, all were Brahmans. Then those who were fond of

sensual pleasures, fiery, irascible, daring, forgetful of sacred duties—became *Kshatriyas*. Yellow men living by cows, agriculture and not practising religious performances, became *Vaisyas*. Black twice-born men impure, addicted to violence, lying, covetuous, living by all kinds of works'—became *Sudras*.

Sir John Woodroffe's remarks will not be out of place here :—"Indian caste arose naturally under the influences of the unifying forces of advancing civilisation to bring about the best possible kind of unity and concord among the heterogeneous communities.

"Sociology shows the existence of *caste* everywhere. The distinctions of rulers, warriors, merchants, agriculturists &c. rose from the inherent needs of society and its organisation. Classes and the castes in a practical sense exist in the West to day. The notion that "*all men are equal*" in work, capacity or utility is unfounded.

Original castes were 4. Now only 2 remain, *viz*, the Brahmanas and the Sudras. Sudra castes have multiplied into professions—secular occupations. The "*Untouchables*" were unclean. Their habits were generally so.

There is now prohibition of inter-marriage and inter dining. Subject to caste-rules, there is still social association.

"Many are of opinion that classes will always exist, however much they may shift. Prof. Giddings the sociologist says—classes do not become blended as

societies grow older: they become more sharply defined. Any social reform that hopes for the blending of classes is fore-doomed to failure."

"The main class-divisious in modern Europe and America are between the rich and the poor.

"The ideal Indian scheme of social order is based on religious and philosophical principles which are also the practical ideals of daily life."

In the Epic Age, caste was organised mostly in the Indo-Gangetic Valley. The Dravidian converts formed the bulk of the people, *Vaisyas* (merchants) one compact body and still entitled to religion and learning. To preserve traditions, to guide the kings and the people and to save the nation morally, the Brahmins were made the Guardians of the Treasury of Religion and Learning.

(The caste-rules were gradually made rigid to prevent the small Aryan community from merging into the Natives whose daughters they married or kept and whose corrupt mauners, morals, food &c. were creeping into the Aryan society.)

(We find another institution *viz. the four stages of life*, well developed in this Age An ideal Brahmin's life aimed at *dharma* (morallty), *artha* (fair wealth), *Kàma* (moral desires lawfully realised) and *Moksha* (salvation. No nation but the Hindus has so justly and logically balanced, harmonised and served the World and God in one whole. (An ideal Hindu life was mapped out into 4 stages *viz.*, continent studentship, married house-holder, liberation and forest life and

mendicancy in which a person without anything of his own and going to his death, sought union with the Great Source of all.) The first two were paths of lawful enjoyment serving God. In the last two, an entry was made on the path of renunciation and union with Spirit.) This round of life, first adopted by the worthy high-caste Hindus, was gradually imitated by all. Only some great souls might seek *Vairagya* (renunciation) at once.

A somewhat clear view of the state of society may be had from the following professions given in the White Yajur Veda. Chapter 16 and 30.

Thieves, horsemen, infantry, dancers, speakers, frequenters in assemblies, lewd men, sons of unmarried women, charioteers, chariot-makers, carpenters, potters, jewellers, cultivators, arrow-makers, bow-makers, dwarfs, crookedly formed men, blind and deaf persons, physicians, astronomers, elephant-keepers, wood-cutters, horse and cattle keepers, servants, cooks, gate-keepers, painters, engravers, washermen, dyers, barbers, learned men, women of various kinds, tanners, fishermen, hunters, fowlers, goldsmiths, merchants, men with various diseases, wigmakers, poets, musicians and other sorts. These were professions and not castes. Till 200 B. C., the mass were Vaisyas, entitled to the full rights of the Aryans, Sudras alone were disallowed; for they had neither tradition nor aptitude.

That the caste-rules were not so rigid early, appears from (i) the Aitareya Bráhmana. I. 16 and II. 17. One other than a Brahman could perform a sacrifice. Ait:

Bráh. VII. 29.—Persons born in one class might enter into another. Visvámitra, Debàpi and Janaka became Brahmans (S. P. Bràh. XI. 6. 2. 1). Kavasha son to Ilusha, was admitted as a Rishi for his learning, purity and wisdom (Ait. Bráh. II. 19). Satyakáma Javála became a Brahmana by his truthfulness and learning. (Chh. up. V. 4.) A Bràhman imparts knowledge to a Sudra accepting presents and taking his daughter for his wife. (Chh. Up. IV. 2.) The upper three classes could sacrifice, not the Sudra. (S. P. Brah. III. 9.) The supremacy of the Brahmans was nominal yet. (S. P. Brah. III. 2. 1. 40.)

Mr. R. C. Dutt says that the *sacred thread* came to be used in the Epic Age (?)—S. P. Bráh. II. 4. 2 and Kausitaki Up. II. 7. The thread was worn by the twice-born at the time of the sacrifice only. Now it is habitually worn at all times. In the Vedic Age, probably mekhalà or a golden chain was worn.

Special Features of Social Life.—

(i) Caste almost unknown in the Vedic Age, was developed in the Epic.

(ii) In the Vedic Age, people were warrior-cultivators; in the Epic, cultured Hindus. Culture and progress went on through centuries. (Hindus were now highly refined, developed minute rules to regulate their social and domestic duties.)

(iii) Royal courts were now seats of learning. Learned men from all quarters were invited, honoured and rewarded.

(iv) Justice was administered by learned officers. Laws regulated every duty of life.

(v) Towns with strong walls, fine edifices, were many : had their judges, executive officers, police &c.

(vi) Agriculture was fostered, king's officers settled all disputes, looked to the collection of taxes and the safety and comforts of cultivators.

(vii) Arrangements were made for the education of all classes of people.

(viii) The White Yajur Veda XXII. 22 has an excellent prayer for the weal of the people and the country.

(ix) Wealth was in gold, silver and jewels ; in cars, horses, cows, mules, slaves ; in houses, fertile fields and in elephants and buffaloes. (Chh. Up. V. 13, 17 and 19; VII, 24 ; S. P. Brah. III. 48 ; Taitti. Up. I. 5. 12 &c.

Besides gold and silver, other metals are mentioned in the White Yajur Veda, XVII, 13; Chh. Up. IV. 17. 7. Lavana (borax), tin, lead, iron, leather, wood, copper &c.

(x) Food.—consisted of various kinds of grain and meat of animals. The Vrihad Aranyaka Upanishad VI. III. 13 mentions 10 kinds of seeds *viz.* rice (vrihi), barley (jawa), sesamum (tila), kidney bean (Masas), millet and panic seed (anu-prijangavas), wheat (godhuma), lentils (masura), pulse (khalvas), vetches (khalakulas). The White Yajur Veda XVIII, 12 adds *mudga*, *nibara*, *syámàkara*.

Grains were ground, sprinkled with curds, honey, clarified butter and made into various cakes ; milk and

its various preparations have ever been a favourite food in India. Animal food was much in use. Beef was still a dainty eating. Bull, ox, miscarrying and barren cows were killed when a king or an honoured guest was received. (Ait. Brah. I. 15.) The Brahmana of the Black Yajur Veda states the kind and character of the cattle to be killed.

In the Asvamedha Sacrifice, more than 180 domestic animals are killed. The Gopatha Brahmana gives the portions to be taken by different persons. Beef was washed with Soma beer. The S.P. Brahmana IV. 5. gives a detailed account of the slaughter of a barren cow and its cooking. The S. P. Brah. III. 1. 2. 21. discusses the propriety of eating beef. Mild objections are, however, raised in the Rig-Veda. Ath. Veda, S. P. Brahmana, to cow-slaughter. Priests are desired not to eat beef. Yajna-Valkya says, "I for one, eat it, if that is tender." He draws some difference between a vegetable diet and animal diet, (Vrihad. A. Upa. VI. 4. 17-18.

(xi) Towns were surrounded by walls, beautified by finest edifices and laid out in spacious streets ; the palace stood in the middle and was frequented by barons, soldiers, saints, priests, learned men and by people on special occasions. All loved, respected and worshipped the king. There was perfect loyalty. Ministers and officers were loyal. Kings had very high regard for their queens. House-holders had wealth in various things, kept fire, honoured guests, lived up to the laws of the land, offered sacrifices, honoured virtue, learning and knowledge.

Various were the manufactures of civilised society. All followed professions from generations to generations. The people were not yet divided into numberless castes. Agriculturists lived round each town. Saints and learned men lived in forests.

(xii) Position of Women.—Women knew not absolute seclusion ; had an honoured place from the dawn of civilisation. Many beautiful sayings are found which give honour to woman, marriage and Motherhood. They inherited and possessed property. (*stridhana*). They are regarded as the earthly representatives of the Great Mother of all. There are repeated texts to show that "no injury, no ill word should be used to her. She should be honoured always." They took a share in sacrifices and duties ; attended assemblies, openly frequented public thoroughfares, distinguished themselves in learning, wisdom, administiation, politics and battle-prowess. They never mixed freely with men. They were held in very high honour. (V. A. Upanishad). Cf. Learned Maitreyi, Gárgi Váchaknavi and others.

They were well trained in general matters and especially in domestic duties.

(Early marriage and girl marriage were still unknown. There was a distinct sanction for the re-marriage of widows. Men of one caste married widows of another. Even Brahmans took widows of other castes. (Atharva Veda. V. 17. 8.).

Polygamy was common in kings and wealthy lords. In ancient times, it was almost universal among the rich

of all nations. Polyandry was exceptionally rare. A prohibition against it is found in the Aitareya Brahmana III. 23.

Marriage in *near blood* was objected for 3rd or 4th generation. (S. P. Brah. 1. 8. 3. 6.)

Women were faithful and affectionate to their lords. Female unchastity was rather rare. The S. P. Brahmana. II. 5. 2. 20. alludes to a confession or sin of adultery.

Women took great care for their hair and used fine dress, bright ornaments, gems, jewels, perfumes, dyes &c.

(xiii) *Ceremonies customs &c.*—Coronation Ceremony, the Imperial Ceremony and the Horse Sacrifice were the most imposing and ostentatious royal ceremonies of Ancient India.

The Coronation rite is described in the Aitareya Brahmana. VIII. 6-9 ; IX. 39 ; X. 27. The advice given to a king in this last, is worth quoting here :—

"If thou shalt be a ruler. then from this day, judge the strong and the weak with equal justice ; resolve on doing good incessantly to the public and protect the country from all calamities.

The Imperial Sacrifice (Rájasuya) was performed by an overlord. In it, even the menial offices are done by the vassal kings.

The Horse Sacrifice was a means of expiation of sin and of assumption of the Imperial title, *Funeral*

Ceremonies.—Cremation of the dead and the burial of ashes was general in the Vedic Age (R. V. X. 15 4 ; X 16. 1.) There was occasional burial also. (R. V. X. 18. 11). There was no burial in the Epic Age. There was cremation and the burial of ashes only. (W. Y. Veda Chap. 35.) Bones were collected and buried near a stream and a mound raised as high as the knee and covered with grass. Relatives bathed, changed their clothes, and went home, (Aranyaka of Black Yajur Veda).

Satism was in progress. Gift of cakes was made to the Manes (White Yajur Veda. Chap. 2) Cakes, wool, thread or hair were offered to the Fathers. Departed spirits received offerings from their living children and none when the line is extinct. So, desire for a male issue is a part of Hinduism. Continuity of line is a norm. of nature.

IX. Administration &c.

Many deny self-government in Ancient India. But we have clear evidence in favour of it.

"In no country in the whole world has communal autonomy been so developed."—M. B. St. Hilaire.

"It was self-government in all its purity."—Prof. M. Williams.

The constitution of self-governing Indian villages in the most ancient Hindu rule, as described in old Sanskrit works, was found almost unchanged by the servants of the Hon'ble East India Company from

whose official records, made from actual observation and enquiry, the following is taken :—

"A *village*, geographically considered, is a tract of country comprising some hundreds or thousands of acres of arable and waste land ; politically viewed, it resembles a corporation or township. Its proper establishment consists of officers and servants of the following descriptions. The potail (Skr. *grāma-pati* head-man) who has the general superintendence of the affairs of the village, settles the disputes of the inhabitants, attends to the police and performs the duty already described, of collecting the revenues within his village, a duty which his personal influence and minute acquaintance with the situation and concerns of the people renders him best qualified to discharge ; the curnum who keeps the accounts of cultivation and registers everything concerned with it ; the talliar and totie, the duty of the former appearing to consist in a wider and more enlarged sphere of action, in gaining information of crimes and offences and in escorting and protecting persons travelling from one village to another ; the province of the latter appearing to be more immediately confined to the village, consisting among other duties, in guarding the crops and assisting in measuring them ; the boundary-man who preserves the limits of the village or gives evidence respecting them in case of dispute ; the superintendent of tank and water-courses distributes the water therefrom for the purpose of agriculture ; the Brahmin who performs the village worship ; the school master who is seen teaching the children in

the villages to read and write in the sand; the astrologer who proclaims the lucky or unpropitious periods for sowing and threshing; the smith and carpenter who manufacture the implements of agriculture and build the dwelling of the ryot; the potter; the washerman, the barber, the cow-keeper who looks after the cattle; the doctor; the dancing-girl who attends at rejoicings; the musician and the poet."

Uuder this simple form of municipal government, the people have lived from time immemorial. States after states, kingdoms after kingdoms, empires after empires rose and fell; but the townships remained entire.

It shows us at a glance how the great agricultural population of India tilled their lands and manufactured their commodities in their own self-contained little-republics through thousands of years. Happy it were if the British rulers had preserved and fostered and reformed these ancient institutions and thus continued to rule the people through their organised assemblies.

R. C. Dutt's "India Under Early Br. Rule."
pp. 119—20.

Mr. Krisnnaswami Aiyangar M. A., in his *Ancient India*, gives a description of the Rural Self-Rule in Southern India under the Cholas, in the eleventh century A. D.

The villages of those days were generally large. Over each village, there was a headman. A union of 10 villages was under a Superintendent. A group of

100 villages was under a Sub Divisional Officer. Over him was the District Officer who had the charge of 1,000 villages. The village was self-governed. King, the chief executive head of the State, bestowed honours and dignities upon the State Officers. An S. D. O. would get the revenues of a rich and populous village as his pay (Mahabh. Peace Book, Chap. 87, Sl. 3-7). A District Officer used to get the net revenues of a small town, after public charges and the costs of aministration. A minister of the Crown was in charge of these district administrations. All crimes in the village were reported to the Sub-divisional Officer through the proper chamnel (Ibid, Sl. 5.) Every large town had its Mayor for looking after all matters relating to his jurisdiction (Ibid. Sl. 10) Drinking shops; public women, pimps, actors, gamblers, keepers of gambling houses &c.—were put dowu (Ibid. Chap. 88, 14-15). There was perfect religious toleration but there were laws against vagrancy. India now swarms with beggars, numbering over five millions, but then nobody—holy or unholy—was allowed to beg. Of course, the physically unfit were an exception to the law, (Ibid. Peace Book. Chap. 88, Sl. 16, 17 and 24.) The kings were occasionally despotic, but generally they were bound to rule acc. to law; or they would risk their thrones. Public opinion was a great power in the land. (Mahabh. Chap. 89, verses 15-18). Lofty conceptions of *justice* appear from the Mahabh. Peace Book. Chap. 91. verses 14-27 and 32.

Trade, agriculture, cattle-rearing and money-lending on which depends the happiness of the subjects, were

under the special care of the State. Advance of seed-grain was made, taking only a fourth part of the produce. (Mahabh. Peace Book. Chap. 88, 26-30; Chap. 89, 23-24) The State provided irrigation works at public cost and gave *takavi* advances. (Mahabh. Court Book. Chap. 5, 76-79.)

Taxes were light and reasonable. The king was merely a public trustee. Public funds were religiously spent to promote the prosperity of the people. (Mahabh. Peace Book Chap. 87 and 88.) "Necessaries of life" were exempted from taxation (Ibid, Chap. 87, Sl. 14.) Excise duties were moderate. When the country was threatened with invasion, special war-taxes were imposed and war-loans were raised (Ibid, Chap. 97, 30-35.) The beneficent results of these policies were the advancement of trade, increase of wealth and general prosperity. There were good many millionaires and billionaires in the land who were wealthier than most of the kings.

The kings were the chief Executive Officers and ever devoted to the good of the people. Monarchies were constitutionally limited. The voice of the leading people could not be slighted. Generally the kings were just and popular. Their first care was for agriculture and commerce. Agriculture was held so sacred that even the worst war could not disturb it. There was a system of state-loans to the poor people. The state maintained police and army for the life and property of the people. Every state consisted of the Crown, the Lords Spiritual, the Lords Temporal and the Commons, still found in the Native States. The order is the same in England also.

King was the sole owner of the crown-lands. The third was the Feudal system. Every state had large funds for the encouragement of learning &c. Every state would demand not more than 20 p. c. of the produce. People were exempted from the payment of revenues or rents during famines or on occasions of a prince's birth, coronation &c. &c. Prisoners were set free on state-occasions. Due provisions were made for the convenience of all foreigners. There were hospitals for men and beasts, rest-houses, good roads, various conveyances, jala-yantras (fountains), yantra nauka (machine-boats), air-ships &c. There were countries, divisions, districts, subdivisions, mandalas and villages. There were village-units or unions, each representing a miniature republic, managed by *Panchatá i. e.* panchayets, a council of five members, now revived by the Br. Government. During a crisis, the unions would get aid from the superior stations. There were emperor (samráts) kings, viceroys (upa-ràjas), ambassadors (dutas) &c. Every state had 8 ministers to manage 8 different departments. The king was the spring of all. The Aryans lived in joint-family system. Husband and wife were dampati, "rulers of the house." There were exogamy and endogamy. Marriage was held sacred. It appears that the Indo-Aryans tried their best to maintain their pristine purity of blood on the one way and to admit Non-Aryans into the Hindu pale on the other. The *Pardāh* and infant marriage were unknown. "The Sanskrit Epics give good illustrations of war and art (Painting and Sculpture)" P. Brown in Dacca Review,

June, 1915. The Rishis discouraged the use of blue (indigo) and deep-red cloths. The practice of wearing long hair by both males and females, became gradually rare with the males, as that gave an air of softness and effiminacy. Ornaments of gold were in common use. Diamond, pearls. and precious stones were used by the richer classes The military science was much improved. Coloured cloths were much in use.

X. Trade.—The magnificent sacrifices of the kings and gifts of gold &c.—clearly show the extent of India's foreign trade.

Gold currency appears from the Mahabh. Viráta Book. Slokas 43—44; Drona Book, Chap. 17, Sl. 25; Asvamedha Book. Chapter 65. Sl. 20, Court Book. Chap. 23. Sl. 53.

The Indians of the Age traded more in the east than in the west. The Egyptians, the Assyrians and the Arabs traded with India till 1300 B. C. when the Phœnicians arrived and became supreme.

The Old Testament speaks of the "wondrous products of the East."

The Ramayana, Ayodhya Book, Chap. 82 states that priest Vasista asked Bharata's permission to accept presents from the *foreign merchants* living in the northern, western and southern provinces of India and from those living in the islands (about 1460 B. C.)

Hindu commercial activity will appear from the following points—

"Damayanti joined a trading caravan going to sea" (Mahabh. Episode of Nala and Damayanti).

When Yuvanáswa II., father to Mandhata was ruling at Oudh, Marutta, a scion of the Solar dynasty (not of Oudh) attained great political eminence in N. India. He was son to king Avikshita descended from Nedishta a son of Manu. He is described as one of the 5 great Emperors of ancient India.* He had conquered all and performed an Imperial Sacrifice. During the latter part of his reign, a 12 *years' drought* prevailed in the western half of N. India. A terrible famine followed. Miseries and loss of lives were very great. Even the seers who lived on the sacred river Sarasvati, fled to other countries for food. Only one young sage remained there, living on fish. He alone remembered the Vedas. The large and noble heart of Marutta ached and wept for the people. He, with the ministers, spared no pains to relieve the distressed. Marutta of happy memory is still a favorite play on our Indian stage. We have seen that Marutta was defeated by Mandhata. Prince Visala of Marutta's line built Vaisali.

20. Purukutsa.

(R. V. IV. 42. 8-9)

About 2300 B. C. Purukutsa succeeded his father on the throne. Though he was brave and resolute, yet he lacked the tact and skill of a consummate general. The Gandharvas (ancient Afghans) rose in rebellion. He speedily led an expedition against them and was successful in putting it down. The Afghans gathered

BOOK III.

CHAPTER I.

Rise of Magadh.

The Pradyota Dynasty.

(779 B. C. to 655 B. C.)

The 8th century B. C. is a turning-point in the history of ancient India. For, it witnessed "the old order changed, yielding place to new.' The old dynasties gave place to new ones; Sanskrit bowed to Prakrit; spiritualistic civilisation to a materialistic one; the Vedic rites to philosophical speculations. Magadh (South Behar) will now exercise her imperial sway over India and outside for over a thousand years.

Ripunjaya, the last king of the Vàrhadratha dynasty was profligate, worthless and despotic. The ministers and the people were equally sick of him and his long reign of 50 years. At length Sunaka, the prime minister, most probably a Brahmin, killed his master and sècured the throne for his own son Pradyota who began to rule about 779 B. C. The Pràdyota dynasty, a short one of 5 kings, ruled some 124 solar years. The usurper Pradyota ought to have been a good king, but he proved the reverse of it. He was a hypocrite and believed none; nobody believed him in return. The nobles of the State, a powerful body, showed him no regard. The Matsya Purana does not mention even his name.

He ruled some 15 years. The second king Pálaka was a better monarch. It is said that he did nothing unbecoming a king. He was powerful and wise. The vassal kings were all submissive to him. He ruled 23 years (764 to 741 B. C.) The third king Visákha-yupa, a mere blank name, ruled some 35 years (741-706 B. C.)

The next king was Janaka who ruled some 30 years (706 to 676 B. C) The last king was Nandi-vardhana who ruled 20 years. The last three kings departed from the wise policy of Pálaka and were thorough despots. The country groaned under them. At last, the people, justly indignant dethroned Nandi-vardhana and set up Sisunága in his place. The Puranists call the kings of the Prádyota dynasty *Varna Sankara i. e.* mingled colours. Before we pass on to the next dynasty, we shall note here some other important points.

Parsvanath (820 to 750 B. C.), the 23rd Jain Reformer, son of king Asvasena and queen Bàmàdevi of Benares and son-in-law to king Prasenajit of Oudh, refused royalty, lived as an ascetic and attained pure wisdom at Benares. Then he began to preach. His Jainism prevailed from Bengal to Gujrat. The districts of Maldah and Bogra were great centres of his faith. His converts were mostly from the depressed classes of the Hindus and Non Aryans. He died on the Sumheta or Pársanath Hill in the Hazaribag district, at the age of 72 = 70 (Solar), 230 = 223 (Solar) years before the death of Mahavira in 527 B. C. In Rajputana, his adherents grew very powerful and oppressed the Hindus in many ways. The Rishis applied to Hindu

for help, but in vain. At last they created new
›rs on Mt. Abu to fight out their enemies, the
tic Jains. The new heroes, Hinduised certainly
some foreign source,—most probably from the
Scythians or Takshaks (Turks); defeated the infi-
and saved the Hindus. We are told, that this
:ned at least before 600 B. C. The new warriors,
the "Fire-Born", were *Pratihâras*, the *Pramâras*,
hâlukyas or *Solanki* and the *Chauhâns*. Àgnisàla
the first great Chauhan. We shall see them very
rful later on.

CHAPTER II.

The Saisuna'ga Dynasty.

(655 to 405 B C.)

ısunága was formerly a vassal of the Turanian
ans. He founded his dynasty of 10 kings who
for some 250 years.

Sisunága was powerful, ambitious, wise and
lar. He conquered the neighbouring kingdom of
where he placed his own son as king (Brahmánda
n). To the north of the Ganges lay the Videhas
were growing very powerful. The bravery and
:r of Sisunaga saved Magadh from the grasp of the
c Vrijjis of the north. The Aryans who had

entered Magadh and other kingdoms of East India were sound practical men. They loved politics, they loved conquests. Theirs was a stern materialistic civilisatión. Besides, Magadh was a very ancient kingdom. But her military spirits had cooled under the later worthless kings. In Sisunàga, they have now found a worthy leader. Afraid of the powerful rivals of the north, Sisunaga and his people desisted from fresh conquests. He consolidated his power at home. He ruled till 615 B. C. His son Kákavarna, so long king of Benares under him, succeeded to the throne of Magadh. Giribraja continued to be the capital. Kákavarna was dark in complexion and not heroic like his father. It appears that the king of Srávasti wrested Benares from his hands. Kakavarna ruled till 600 B C. The next king was Kshema-dharman, a good monarch devoted to the welfare of the people. He ruled till 570 B. C. He was succeeded by heroic Kshatraujas who ruled till 546 B. C. Buddha was born (564 B C.) in his reign. About this time, there were 16 principal kingdoms in North India. The next king of Magadh was the renowned Bimbisára, also called Srenika. He ruled from 546 B. C. to 496 B. C. The following points are note-worthy :—(i) To save Magadh from the powerful Lichchhavis of Vaisali (now Besar, 27 miles N. W. of Patna) he removed the capital to Rajagriha (now Rajgir) which he built and fortified. (ii) Conquered and annexed Anga (Eastern Behar) : he was the real founder of the Magadhan Power. (iii) He was a mild, humane, just and very popular king. Jivaka, educated at

Taxila, was his physician. (iv) The Solar line of Ayodhya was now weak; the Solar line of Sravasti was now very powerful, held both North and South Kosala and had subjugated the kingdom of Kasi (perh. about 563 B. C.) King Brahmadatta or danta of Sravasti married his daughter Kshemaká to Bimbisára and gave the revenues of Kasi as dowry. Bimbisàra also married princess Vásavi of the Lichchhavi king of Vaisali, by whom he had the Prince Ajàtasatru. Brahmadatta passed into religious retirement and his worthy son Prasenajit succeeded him to the Kosala throne. Bimbisàra also resigned his throne in favor of his prince Ajàtasatru and passed into private life. The *Vâyu* Puran gives him a reign of 28 years. But the other Purans and the *Mahâwansa* assign to him a reign of some 50 years. We adopt this latter. It is said that at the instigation of a wicked plotter named Devadatta, cousin and the rebellious disciple of Buddha, Ajàtasatru killed his good and aged father Bimbisara, by starvation. The first queen, princess of Kosala, died of grief. Thereupon her brother Prasenajit, stopped the revenue of Kasi. Ajátasatru, thus insulted attacked his Kosala. He was victorious in the first 3 battles. In the fourth, he was defeated, made prisoner and taken to the Kosala king in chains. He renounced his claim to the revenue of Kasi and begged hard for release to his uncle. A treaty was concluded and Prasenajit gave his daughter Princess Bajirà in marriage to Ajatasatru, with the revenue of Kasi as her dowry. Ajatatasatru returned to his capital. 3 years after this, Prasenajit went to Ulumbá in the

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Cabul, which formed the 20th province of his vast empire. This Indian province was the richest and most populous in the empire and paid Darius in gold-bar to the value of over a crore of rupees. Of course, the Indus then was more easterly in course. There were Indians in the Persian Court and army. The Indian troops in the Persian Service, went to fight even in Europe. Cf. Herodotus, vii. 65; viii. 13; ix. 91. The Persian empire was the brightest in the world till the middle of the 4th century, B C. Certainly, there were Indo-Iranian relations in those times.

6. Ajatasatru came to the throne about 496 B C.

(i) He interviewed Buddha, confessed his crimes, begged his pardon and was taken into the prophet's grace. He was at first a Hindu, then a patron of Devadatta's *Ajivaka* cult and afterwards of Buddhistic tendency. Perhaps he was never a sincere Buddhist like his father-in-law Prasenajit. (ii) Expecting an invasion from Pradyota, king of Avanti and also from Vrijjians, he strengthened his army and built a strong fort near Patna with the help of his Brahmin ministers Sunidha and Varshakára. He had already conquered the Lichchhavis of Vaisali, who were a branch of the ancient Vrijjis, a highly civilised people. Buddha died in the 9th year of his reign, *i e.* in 487 B. C.. He claimed a share of Buddha's relics, built a stupa over it and helped the celebration of the first Buddhistic Council before the Saptaparni Cave (487 B. C. About 483 B. C., after the sad death of his brother-in-law Birud-dhaka, Ajatasatru conquered

Kosala and the Sakya kingdom. Now Ajatasatru was the master of Magadh, Anga, Vaisali (North Behar), Kapilavastu and the Kosaias. It is said that for better government he removed his capital to Champápuri (now Pátharphâta), 24 miles from modern Bhàgalpur. His favorite idea of conquering Avanti ended with his death in 473 B. C. The great Sanskrit dramatist Bhása, gives us a very curious historic sketch of the time in his play entitled the "*Svapna Vásavadattã*. Udayana, king of Vatsa kingdom near Allahabad, had stolen Princess Vásavadattà, daughter of Pradyota, the mighty king of Avanti. Udayana was made prisoner by Pradyota. The shrewd minister of Udayana not only delivered his master but also married him to Vàsavadattà. Again, Ajatasatru had conquered a part of the Vatsa kingdom of which Kausàmbi was the capital. Ajatasatru left his son Darsaka on the throne of Magadh. His daughter Padmävati was yet unmarried.

Pradyota's intended invasion of Magadh was for the recovery of his son-in-law's lost kingdom from Ajatasatru. Now, the said clever minister of Udayana thought of marrying his master to Princess Padmávati of Magadh and regaining the lost parts of the Raj. He did really succeed in his ends. Darsaka gave back the province. Bhása in his play, Act I. twice mentions Pataliputra as a capital of Darsaka. This king prob. ruled till 464 B. C, Darsaka was succeeded by his son Udayàsva who in 460 B. C. built Kusumapura—"the City of Gardens" now Bankipore. Pataliputra now rose to great importance (Vayu P. Chap. 99) Udayasva

probably ruled till 431 B. .C The next king was Nandi Vardhana who perhaps ruled till 420 B. C. The last king was Mahánandi, a foppish person. He ruled some 14 years. These kings kept the kingdom intact ; they neither received any invasion nor had sent out an expedition for fresh conquest. They lived in gorgeous palaces. Mahánandi died early from the effects of excessive indulgence. His weak son Pinjamakha succeeded him to the throne (406 B. C.). But the heroic Nanda, the first-born son of Mahanandi, by a Sudra concubine, organised an army, attacked and captured Pataliputra, killed Pinjamakha and ascended the throne (405 B. C.) The *Mahavansa* iv, calls the last four of the dynasty parricide kings.

CHAPTER III.

VI. The Nanda Dynasty (405 to 313 B. C)

Nanda was ambitious, powerful and avaricious. Like another Parasu-ráma, he killed almost all the proud Kshatriyas of the time (Vis. Puran IV. 24. 4). He was the first Kshatriya of a low degree to sit on a reputed Kshatriya throne. So, his usurpation was much disputed and opposed. The allies, all proud of their high birth, warmly espoused the opposition. Heroic Nanda also proved himself equal to the occasion. In different battles, he defeated and overthrew most of the 16 great Powers of North India, plundered their treasures and gathered vast wealth. It is said that after Yudhisthira, he was

the first *Samrát* (emperor) of India. He assumed the glorious title of *Mahápadma i. e.* the Rich. With an enormous army he held the country under military subjection. The *Mahavansa* alludes to his avarice and Yuen Chwang speaks of his immense riches. The five stupas near Pataliputra were believed to have contained the vast treasures of Nanda Raja. All troubles over, Nanda directed his attention to the condition of his people. A pond of his construction was afterwards repaired by king Kharavela of Kalinga in 165 B. C. (Inscription of Hasti Guha *i. e.* Elephant Cave, Uday-giri). By power of arms, Nanda made himself lord over a considerable part of North India. Of the 16 states, some were under his direct rule and some were allowed to rule as his vassals. The power of Magadh was at its height under Nanda Mahapadma, Pataliputra the capital, was now magnificent, populous and an important centre of trade. Katyàyana, critic of Panini was a minister of Nanda. Besides 8 legitimate sons, Nanda had by fair Murá prob. a Persian woman, a heroic son Chandragupta by name. Nanda ruled 28 years. Then his eldest son Sumálya succeeded (377 B. C.) The Nanda brothers kept the empire intact and reigned until 340 B. C. when the 8th Nanda brother Dasa-siddhika and his sons were murdered by his wife's paramour Indradatta who put his own son by the queen on the throne. This king of base origin was Sudhanvà or Ugradhanva (Gk. Xandrames or Agrames). His realm is mentioned by the Greek writers as the kingdom of the *Prasii*, Skr. Práchya (*i e.* eastern) or Gangarides

Skr. Gangaráshtra. In point of power, population and prosperity, Magadh was now the brightest kingdom in India (Hist. Hist. of the World Vol. II)

According to the Greeks, Sudhanvà Nanda was extremely unpopular for his wickedness and base origin. The state, however was administered by Brahman ministers of whom Rákshasa, a quite selfless Brahman was the chief. A rough idea of the extent and power of the Nanda empire may be had from its military strengtn consisting of 20,000 horse, 200,000 foot, 20,000 chariots, 3 or 4 thousand elephants. One may be curious to ask here why the Persians did not conquer India. Of course, attempts were made, though not crowned with full success. Cyrus failed to substantiate his dream. Some 30 years later, Darius conquered some Indian tracts north of Cabul. Probably the Persians could not mind the conquest of India so seriously, as they were busy fighting with the Greeks ; or, they may have sent expeditions to India, but the Hindus beat them back. The following nine centuries (from 330 B. C. to 530 A. D.) will find India in great troubles. The first invaders were the Greeks. India was saved by her two great heroes *viz* Chandragupta th c. B, C.) and Pushpa Mitra (2nd c. B. C.). Yet the Asiatic Greeks had conquered some parts of India and our Indo-Greek relations existed for 400 years.

Alexander the Great in India (327-26 B. C.)

The Greeks, people of Greece, a small peninsula in the south-east of Europe, were an excellent people

noted for their bravery, learning, wisdom and arts. They were Aryan colonists of the Mediterranean islands called the Ionians. Hindu tradition makes them of Hindu origin, being the descendants of Turvasu, a rebellious son of Yayàti. It is said that these *Yawanas* gradually marched towards the *West*. Greek *Ionian* and Hindu *Yawana* is the same word. Hindus applied the same word *Yawana* to the Greek invaders and conquerors of India of the 4th century B. C. and later on. The word *Javana* (applied to the Turks or Muhammadans in general) is often wrongly confounded by scholars with *Yawana* (the Greeks).

We are sure of an Indo-Hellenic intercourse, at least in learning and trade, before Alexander who, however, made it closer. Alexander (356-323 B. C.), son to Philip II. and queen Olympias of Macedon, a province to the north of Greece Proper, was the pupil of Aristotle. He became king at 20. (336 B. C.). In 335 B. C. he subdued the northern tribes of Macedon. In 334 B. C., when he was barely 22, he was out to conquer and *Hellenise* the world, with 30,000 foot, and 5,000 horse. Of these, only 7,000 were pure Greek soldiers. The Greeks hated to serve him, as they called Alexander a foreigner. So, many resigned on the way. Of them, Memnon became the admiral of Persia; but he died of cholera in 333 B. C. This proved good for Alexander. Darius III., (Codomanus) was then the Persian monarch. Alexander invaded Persia. After many battles, Darius, being defeated, fled towards India but was assassinated by Bessus, one of his faithful friends.

Persia, Åsia Minor and Egypt were conquered. The port of Alexandria was founded near the mouths of the Nile. The Carthaginian Power was annihilated. In 330 B. C. Alexander reached Ekbatana. He next went to Bactria and conquered it. Here he married Roksana. In 332 B. C. he had founded Alexandria, 30 miles north of Cabul. In April, 327 B. C. he crossed the Hindu Kush in 10 days, with his army of 50 or 60 thousand soldiers and came down on the rich valley of Koh-i-Daman. Alexander now conquered the Aryans on the right bank of the Indus. He captured Pushkalawati after a siege of 30 days and overpowered the Gandarians. After a strenuous opposition, the Asvakas (Greek *Assacanes*) were subjugated during the winter. He next attacked Massaga. Here Alexander was wounded by an arrow. Unluckily, the king of Massaga was killed by a blow from a misile. Alexander then took the formidable fortress by a storm. The queen of the late Chief and her infant son were captured. She afterwards bore a son to Alexander. He next captured the fort of Aornos near the Indus and appointed a faithful Hindu officer Sasigupta by name, as governor.

In January, 326 B. C. Alexander crossed the Indus at Ohind (Udabhándapura), 16 miles abcve Attock (ancient *Aratta-wahika*) where a bridge of boats was built by the friendly Indian Chiefs under the supervision of the Greek Generals. At Ohind Alexander received an embassy from Ambhi, son to his late ally the king of Taxila. The kings of Taxila sought his aid to ruin their enemies, the hill-king of Abhisares and Puru. The

king of Kashmir sent his brother to tender his submission. Several minor kings came personally to pay him homage. The kings of the Panjab, in stead of offering Alexander a combined resistance, easily yielded to him one after another. Only two kings opposed the Greek invader. One was king Hasti, defeated after a month's efforts and the other was king Puru said to be of the Pāndava origin, and ruler of the Doab between the Jhelam and the Chenab. His kingdom contained 300 towns and is now identified with the districts of Jhilam, Gujarat and Shikarpur. Alexander advanced to the Vitasta (Jhelum) and met the army of Porus on the further bank of the river (May, 326 B. C.) No other Indian king came to the frontier to repel the foreign foe. The hill Chief of Abhisara, an ally of Puru, now left him and joined Alexander. The promised contingent of the Kashmir king did not yet arrive. The Greek writers have called the Hindu Raja of Taxila a most useful ally for his "liberal supplies" to the Macedonian army. Puru alone, with his two sons and an army 50,000 strong, gallantly stood to oppose the mightiest hero of the world. To the eternal glory of this valiant Indian monarch be it said that when Alexander had summoned him to submission, Porus gave the proud answer that he would indeed come, not as a supplicant but at the head of an army ready for fighting. Alexander now prepared for a decisive battle. The river was in flood. Porus had drawn his army in battle-array on a dry land before a hill. Thinking that the cavalry—the main stay of his army, could not face the huge elephants of Porus,

Alexander thought of a device. Leaving the camp well-guarded, he marched 16 miles to the north, forded the river near an island and reached the eastern bank, under the cover of a dark night. A son of Porus hurried up with an army to oppose but was routed. Then Puru marched with the bulk of his army towards the north-east on the Carri plain. The Hindus fought bravely for 8 hours but were defeated. Arrian ascribes the Hindu defeat to the following causes: (i) The Indian bows, though very powerful, were useless to the mobile Greek cavalry. (ii) The ground was slippery. (iii) The Greek horsemen were superior in personal strength and discipline. The army of Porus was annihilated, his two sons were killed and "Porus himself, a magnificent giant, six and a half feet in height, fought to the last, but at last succumbed to nine wounds and was taken prisoner in a fainting condition." Alexander, pleased with the gallantry and princely dignity of Porus, not only re-instated him but also augmented his kingdom by giving him some conquered tracts. Porus was now fast friend of Alexander. To commemorate his victory, Alexander built two towns *viz, Nikaia*, on the battle-field (modern Sukhchainpur) and *Boukephala* (in memory of his favourite horse)—now called the town of Jihlam. The victory spread the Greek fame far and near and roused native fear. The king of Kashmir now came personally to give homage. The Asvakas then revolted and the Khattios helped by the Kshudrakas and Malavas offered stubborn resistance but all were put down. Many other Princes tendered

submission and promised allegiance to the invincible invader. The Agalassians were severely defeated. Alexander now felt a strong desire to conquer Magadh but his troops were quite unwilling to proceed further. His speech, promise and threats to the army were in vain. Their reluctance was probably due to the following—(i) The Macedonian army was almost shattered. (ii) The Magadhan army was very powerful, whose fame had reached even Egypt. (iii) The bravery of the men of Porus had convinced them that other Indians were no mean rivals to them.

The wise counsels of Koinos, his trusted Cavalry General, persuaded Alexander to stop from further conquests and to give orders for retreat. (September, 326 B. C.). On the Eastern bank of the Sutlej, he erected 12 big altars, each 50 cubits high, dedicated to the 12 great gods. It is said that Chandragupta and his successors long venerated the altar and offered sacrifice on them. In 325 B. C., Alexander sailed up the Chenab to the Indus. The tribes of the Punjab and Indus were easily subdued. King Subhuti (Sophytes), lord of the Salt Range, yielded without resistance. Before leaving the Panjab, Alexander publicly appointed Porus to be king of the entire Doab between the Hydaspes and the Hyphases. These tracts, peopled by 7 different nations had nearly 2,000 towns. In the meantime, a marriage reconciled Porus and Ambhi as friends. The small states on the Lower Indus were easily seized. Alexander fortified the conquered tracts and established satrapies. In August, he returned to

Persia through Gedrosia (Mukran Coast) with 80,000 men. In September, Nearchus sailed for Persia with the fleet. At Babylon, Alexander lived and ruled for a short time. Here he married the eldest daughter of Darius III. 80 captains and 10,000 Greek soldiers took Persian women.

After Alexander's departure, Philipus, the Greek Governor of the Punjab was murdered by mutinous mercenaries. Eudemus aud Ambhi of Taxila are made temporary governors. At the age of 32, Alexander died of a strong fever at Babylon (June 11, 323 B. C.) He stayed in India 19 months. In 323 B. C. there was one bright Greek domain from Macedonia to India, from Bactria to Egypt. Alexander's communination with the distant home and other parts of the empire was marvellously quick. His expedition was an organised one and had historians, geographers, scientists, merchants &c. He encouraged caravan trade from India to the Levant. His merchants collected Indian products, perfumery &c. to be shewn to Europe. One object of Alexander's conquests was to spread Greek civilisation abroad. But we regret to note that he himself and his men were *Orientalised* in Persia! In 321 B. C. Antipater appointed Peithon satrap of the Upper Indus and Porus of the Lower Indus. But erelong, Porus, held in high esteem by the Hindus, was murdered by Eudemus, (320 B. C.) This crime roused the heroic people of Porus against the Greeks. In 317 B. C. Chandragupta expelled the Macedonian Satraps from the land of the Indus. By 316 B. C., he was master of Afghanistan,

Beluchistan, Sindh and the Punjab. No Indian work—Hindu, Buddhist or Jain—makes the least mention of Alexander. The Indians probably regarded Alexander as a mighty robber and his expedition and conquests as a political hurricane. India was not changed—India was not Hellenised. The Persian India of the North-West also was not *Iranised* much.

Of the numerous adventurers who had flocked to the camp of Alexander in the Panjab for their private ends, Chandragupta (Gk. Sandra Coptos), an exile from the court of Magadh, was the foremost. He induced Alexander to conquer Magadh. His object was to be the king of Magadh under the Greeks. But he displeased Alexander by his haughtiness ; so, he was forced to fly the Greek camp. It seems probable that before Chandra gupta met Alexander, he had visited the Persian capital and the emperor Darius III. to induce him to help him on the throne of Magath some how, but in vain. Chandragupta was ambitious, bold, heroic, affable, handsome and very strong in brain, body and mind. The great kings favoured him not, but Fortune soon took him for her own. In the Panjab, he had carefully learnt the Greek mode of fighting. Now, the death of Alexander, quarrels of his Generals, murder of Porus, and the native revolts paved the way of his future success.

Having left the Greek camp, Chandragupta prob. entered the army of the king of Taxila where he soon won his laurels. His burning ambition only awaited an opportunity and it presented itself before long. The people of the Panjab did not like the Greeks ; they

wanted a suitable leader ; on the murder of Porus, the natives revolted. Chandragupta put himself at their head and drove away or destroyed most of the Greek garrisons one after another, and became master of the Panjab. (315 B. C.). Next he thought of Magadh—powerful Magadh which could not be conquered easily. He dreamed—he planned—he thought of a stratagem. Luckily, another opportunity occured soon and helped him to rise. Satakàra, being insulted by Ràkshasa, applied to Maharaja Nanda for redress ! but having no relief from the emperor, he left Pàtaliputra, breathing vengeance and came to the Panjab in quest of Chandra gupta whom he found at Taxila where he had already secured the friendship of Chánakya, a clear-headed politician of firm resolve, sound learning but of poor means. Satakara and Chandragupta plotted together for a great political move and gain of their ends by making Chanakya a cat's paw. One day. Satakara asked Chanakya to go with him to Pataliputra where he was a minister and where he might rise in fame and fortune- Chanakya agreed and went to Pataliputra where soon, through the machination of Satákara, he was greatly dishonoured by the Nanda Raja in a feast in the Royal House. At this, Chanakya took the vow of ruining the Nanda Family.

"In the meantime, the Saka, Yawana, Kirata Kamboja, Persian, Balhika and Chandragupta's other soldiers and the force of the mountain-king (prob. Napal), besieged Pataliputra on all sides. 315 B. C.

Mudra Rakshasam. Act II.

At Pataliputra some of the Nandas were ruling conjointly. The later Saisunága kings used both Rajagriha and Pataliputra as their capitals; but the Nandas made Pataliputra their sole capital. Rakshasa was their most faithful old Brahman Minister. Satakára was the 2nd Minister.

Chánakya's full name was *Chanakya Vishnugupta Kautilyá* which means Vishnu gupta son to Chanaka, the Indian Bismarck. He was a clear-headed politician. At his instigation and through his machination, Chandragupta killed the Nandas in private, seized the throne, proclaimed himself king of Magadh and Chanakya his prime minister. But strong opposition came from Ugra dhanvà (Gk. Agrames). Chandragupta, with the aid of the Nepal king, defeated Ugra-dhanva and secured the throne. (Asiatic Researches. Vol. V.) Rakshasa, highly aggrieved at the ruin of his masters, joined Malayaketu, a hill-king and induced him to invade Pataliputra. Rakshasa succeeded in inducing the kings of Gándhára, Saka, Hoona, Khasa, Kashmir, Chedi and even the Greek Satraps to back Malayaketu with their armies under the temptation of a fair share of the splendid kingdom of Magadh. All marched towards Patna. Everywhere there was a great din of battle. Rákshasa planned other schemes of murdering Chandragupta. But Chanakya, by spies, learned all the machinations of Rakshasa and set about to frustrate them. First, he caused a division between Malayaketu and Rakshasa, by a false letter, as if written by Rakshasa to Chandragupta and detected by Malayaketu.

Thereby Malayaketu got angry with Rakshasa and killed 5 of the allies. At this, the soldiers terrified, fled and so did the other allies. Malayaketu remained alone. Erelong he was made prisoner by several chief officers sent by Chanakya. Rakshasa, thus defeated and sad, came back to Pataliputra and lived in private. Chanakya and Chandragupta went to him and after showing him great honour, offered him the Prime Ministership. Rakshasa was thus won over. Malayaketu was released and allowed to go back to his own kingdom in state. Now Chandragupta was secure. Rakshasa died soon · then Chanakya was again the Prime Minister (*Mudra-Rakshasam*). His conquests of North India were complete by 313 B. C. Sudhanva Nanda was probably slain. He was formally crowned in 312 B. C.

CHAPTER IV.

THE MAURYAN DYNASTY (312 to 180 B. C.)

1. Chandragupta (312-288. B. C.) was the founder of a new dynasty called the *Mauryan*, from his mother Murá. The Nanda Brothers had scornfully rejected her claim to queenship. Now Chandragupta, her successful son and the first universal monarch of India exalted her name, by calling the dynasty after her. Dr. Spooner holds that Mura was a woman of Persian extract. But neither Indian tradition nor Greek record

favours the conjecture. Yet after careful enquiry I am now convinced that Mura was a Persian woman. Her name does not seem to be Indian and is probably connected with Persian Meru or Maur. The Puranists called the Indo-Parthians *Morandas*, the "Morundœ" of Ptolemy, This early Noor-Jahan ("Light of the World"), probably daughter to some Persian merchant of Pataliputra, had caught the eye of Nanda Raja who, late in life, made her a partner of his royal bed and love. Had she been a fair but common Sudra woman of India, she would not aspire to rank as a queen. The mother of Nanda Raja also was at first a pretty dancing maiden ; but Mahanandi the last king of the Sisunaga dynasty, took a fancy to her and made her a concubine. Nanda was born of her by the King.

The word *Brishála* applied to Chandragupta seems to be a Sanskritised form of *Párasyala* .*i. e.* Persian. In his first rise and success in the Panjab, Chandragupta was much helped also by the Persians who sympathised with him as one of their own and against the common enemies—the Greeks. Later on, he conquered Magadh mainly with the help of Persian soldiers.

The term *Suára* applied to Nanda, Chandragupta and others by some later Puranists, is highly objectionable, as neither law nor usage sanctioned it in Ancient India. They were genuine Kshatriays, though of a somewhat low degree. This dynasty of 10 kings ruled 133 solar years.

Acc. to the *Kumárikâ-Khanda, Agni Purana* and *Skanda Purana,* Chandragupta began to rule on

312 B. C. This is also our proposed date. It is likely that his Indian conquests were complete before 312 B. C. For, some Purans state that he ruled 24 or 25 years peacefully, Chandragupta built *Chandra gupta nagari* on the R. Krishna (Deccan) The author of the *Mudra-Rakshasam* and his annotator both belonged to that town. From this we infer that Chandragupta conquered almost the whole of India. His empire extended from the Persian Frontier and the Hindukush to the Bay of Bengal and from the foot of the Himalayas to the 13th degree North Latitude. Only Kalinga, Chera, Chola, Pandya and Kerala—all covered now by the Madras Presidency, were allowed to live free. The merit of these spendid achievements was mainl due to Chanakya, the Peshwa of the Mauryyas. His Prince Vindusara also bore a great part. Chandragupta founded the Mauryya Era counted from 312 B. C. Shortly after his ascension, both he and Chanakya made a pilgrimage to the *Sukla-Tirtha* on the Nerbada to atone for their sins: (Kumarika Khanda and Agni Purana). On the death of Alexander in 323 B. C., his Generals fought for his vast empire. Seleukus, one of the Generals, succeeded in making himself master of the Central and Western Asia (312 B. C.), The Seleukidan and the Mauryan Eras began almost at the same time. Now Seleukus made a vigorous attempt to regain the Indian possessions. But in 305 B. C., Chandragupta, after a successful campaign, forced him not only to abandon all thoughts of conquest in India but

also, to cede all territories east of Persia. Thus Afghanistan., Beluchistan Mekran Coast, the Indus Valley, Sindh, the Panjab—became Chandragupta's, In 303 or 2 B. C. Seleukus concluded a treaty with Chandragupta under the following unfavorable terms :—(i) Seleukus renounced all claims on India. (ii) Ceded a considerable part of Ariana, west of the Indus. (iii) In exchange for 500 elephants, he surrendered his claim on Afghanistan, Beluchistan and the Mekran Coast. (iv) Gave a daughter in marriage to Chandragupta and (v) placed an envoy in the court of Pataliputra. Thus was India saved from the Greek rule. Chandragupta was one of the greatest monarchs of the world. We are indebted to Megasthenes, the first Greek ambassador in the Mauryan Court, for an entire and accurate account of Chandragupta and his administration. The following points are chiefly notable :—(i) Pataliputra : it was now the metropolis of India and a great emporium of trade. Numberless foreign vessels always lay on the Ganges. The city was 9 miles long and 1½ miles broad, defended by a strong wooden palisade having 64 gates and strengthened by 570 turrets. It was further guarded by a deep and wide moat fed by the waters of the Sone = Hiranyavàha, Greek *Eranaboas*. (ii) Palace : The palace of Chandragupta was chiefly built of wood overlaid with floriated gold leaves, and was unsurpassed in splendour. (iii) Chandragupta :—His favorite amusements were combats of animals, gladiatorial contests, various races and the chase. Generally

he lived in the inner palace protected by female guards, probably composed of Greek women. He gave audience to the people once a day when he received petitions and heard cases in person. A certian Persian influence was visible in some of his personal habits and style of architecture. He was a Hindu Raja; there was perfect toleration under him. The caste system was well-organised and all followed the hereditary professions assigned to each. He highly honoured the worthy Brahmins with whom he held an annual council to discuss the welfare of the state. Siva was worshipped in the Royal Family. (iv) Municipality. The capital was administered by a municipal body of 30 members divided into 6 Boards of 5 members each : the 1st Committee superintended the industrial arts ; the 2nd, looked after the foreign residents and visitors ; the third inspected the vital statistics ; the fourth had the charge of trade and commerce ; the fifth looked after the manufactures and the sixth collected a tithe ($\frac{1}{10}$) on sales of goods. The whole body were responsible for the good administration of the city and had to keep in order markets, temples and other public works. (v) Provincial Government :—The provinces were governed by viceroys generally relatives of the king who constantly watched over them by means of "news-writers" who acted as spies and reported to the king privately all that occured in the country. Taxila, Ujjain, Bhilsa in Central India were the viceregal seats. (vi) Justice was very strict, criminals were punished with much severity. (vii) The

agricultural land was regarded as the property of the Crown. Cultivators had to pay a tax to the Government amounting to one-fourth of the gross produce of the fields on which great care was bestowed. Large sums at public costs were spent on irrigation work. There was a regular system of canals, tanks, wells, and lakes. A special department looked after the irrigation of the country. (viii) The army :—The military administration was excellent. The state maintained a huge standing army of thirty thousand horse, six hundred thousand foot, 9000 elephants, besides chariots, in regular pay. The military department was supervised by a Committee of thirty members divided into six boards of five members each. The first looked after the admiralty ; the second looked after commissariat ; the third after the infantry ; the fourth after the cavalry ; the fifth after the war-chariots and the sixth after the elephants. There were regular arsenals and docks. Soldiers were highly paid.

(IX) Peace, progress and prosperity reigned everywhere in the empire. Great encouragements were given to learning, arts and industries. The roads were maintained in excellent order. Pillars serving as milestones and sign-posts were set up at the intervals of half a kos 2,022½ English yds. A grand trunk-road about 1200 miles long connected the North-West Frontier with Pataliputra. The Greek observers testify to the high degree of civilisation of the first Mauryan empire. Chanakya's *Artha Sastra* (Art of Government) also fully supports it.

(X) Success of Chandragupta :—Chandragupta was about 23 when he met Alexander in 326 or 25 B. C. He was crowned in 312 B. C. and ruled for 24 years. So in 22 or 23 years, he rose from a mere helpless exile to be the greatest emperor India has yet seen. His splendid achievements were (1) The expulsion of the Macedonian garrisons. (2) The decisive repulse of Seleukus the conquerer. (3) The subjugation of the largest empire yet known in India. (4) The formation of a gigantic army. (5) The thorough organisation of the civil government of a vast empire. (6) His power was so firmly established that no disputes or opposition arose to his son and grandson's peaceful succession. (7) His alliance was courted by the powerful Greek kings. (8) The Greek princes made no attempt to renew the aggressions and were content to maintain friendly diplomacy and commercial relations with the Mauryans for 3 generations. (9) Chandragupta received from and sent to Seleukus various gifts. (V. A. Smith). In everything, Chandragupta adopted and worked upon the ancient Hindu model. "The little touches of foreign manners in his court and institutions, were *Persian* and not Greek." Towards the latter part of Chandragupta's reign, Chanakya had a quarrel with him; so he left for the wood for penitential purposes. Chandragupta also retired to Mysore in 288 B. C. and was succeeded by his son Vindusara alias Amitraghàta, Gk. *Allitro Chades* (slayer of foes). Chinrai-patan in Mysore was probably the town built by Chandragupta.

2. Vindusàra :—He made no fresh attempt at conquests, The friendly relations with the Greek Powers of the west continued, Megasthenes and Deimachus were the Greek ambassadors in his father's court. Ptolemy Philadelphus of Egypt placed Dionysios in his Court, Fully secure, Vindusara now gave himself to pleasures. By 16 wives, he had 100 children, male and female. His marriage with the mother of Asoka is curious. An astrologer had predicted her great fortune. So her father, a poor Brahman of Champapuri (near Bhagalpur) came to Vindusara at Pataliputra to make fair Subhadrángi his queen, Vindusara accepted her. But the other queens, jealous of her beauty and youth, put her out of the emperor's sight and employed her in the inner quarters as a female barber. Thus she spent her days most miserably. One day Vindusara wanted a barber at an unusual hour. The Chief Queen thinking that the King had forgotten her by that time, sent her to shave the king. Pleased with her work Vindusara asked her who she was. She stated her case, and the king remembered everything. From that time, she became the most favorite queen.

She bore him 2 sons: the 1st was Asoka and the second, Vitásoka. Asoka was ugly in form, dark in complexion and very unruly. So, his father did not like him much. The people gave him the name of *Chand* *i. e.* Terrible. For training, he was handed over to the great astronomer Pingala-Vatsa who, struck with the many auspicious signs on his person, predicted his great fortune and said that he would next inherit

the crown. Prince Asoka reached due age but his nature remained quite unchanged. He became so wild that Vindusara sent him to far off Taxila to put down a mutiny or to be killed in the attempt. Asoka was heroic and a man of great parts. He quelled the revolt and was cordially received by all. Vindusara, pleased with him next sent him out to Ujjain as Viceroy. Here he married fair Devi, daughter to a rich Jeweller, by whom he had the son Mahendra and daughter Sanghamitrà. Certainly this name was given her after initiation.

Vindusara supervised all state affairs but the real burden was borne by the able ministers, of whom Ràdhágupta was the chief. Susima, the eldest prince did not like to be under the control of Radhagupta. So, he began to be independent and tyrannical. This offended Radhagupta who cleverly sent him to Taxila and brought Asoka to Pataliputra. Shortly after, Vindusara fell ill, Susima being away in Taxila and Vindusara not so willing to nominate Asoka his heir, the ministers induced Vindusara to appoint Asoka his Regent. But as soon as the emperor died, Asoka was however declared emperor. On hearing the death-news of Vindusara, Susima hastened towards Pataliputra but on his way he learned that he had been deprived of his father's throne. So, he rebelled and being aided by some of his brothers, invaded Pataliputra. But Asoka, with the help of his able ministers, defeated them and made them prisoners. Then to guard against future evils, Asoka commanded the ministers to put them to death ; but they refused. Thereupon he

himself cut off their heads. The allegation that Asoka put most of his brothers and sisters to death is baseless,

3. Asoka :—Thus secure, he began to rule with an iron hand (264 or 63 B. C) He was at first a staunch Hindu Saiva and used to feed 60,000 Brahmans every day with meat, drink and other palatables. The complaints of the people against Buddhistic conversion and the probable insinuations of the Brahmans led Asoka to be a bitter persecutor of the Buddhists : he had the Bo-Tree cut down, an image of Buddha broken down and the executioner Chanda employed to kill every Buddhist monk he would meet with. Owing to its abstract character, Buddhism was a failure in India. In 3 centuries, there were only a few thousand adherents, mostly monks. Now the persecution of Asoka seemed to threaten its very existence. But erelong the table was turned and Asoka became a strenuous advocate of Buddhism. In 261 B. C., Asoka conquered Kalinga, a very powerful ancient kingdom lying on the Bay of Bengal between the Mahanadi and the Godavari. (i) His empire :—Asoka's empire extended in the north-west to the Hindu Kush ; in the west to the Persian frontier and the Mukran Coast. Northwards, his dominions reached the foot of the Himalayas and appear to have comprised the districts round Srinagar (built by him) and the territory round Lalita Patan in Nepal, 2½ miles south-east of Katamandu (also built by him) The whole of Bengal acknowledged his sway. Only the Upper Assam and the Tamil kingdoms of Chera

Chola. Pandya, Satiya, were independent. The Andhra kingdom between the Godavari and Krishna was a Protected State. The Hill Tribes of the empire were probably semi-independent. (ii) Administration :—Pataliputra was the metropolis and the seat of the central government. The vast empire was divided into 5 parts, (1) Magadh and the adjoining tracts were ruled under the direct supervision of the emperor. (2) The North-West Provinces comprised the Panjab, Kashmir, Gandhara, Afghanistan, Beluchistan, Sind &c. : capital Taxila, the famous seat of Hindu learning—were ruled by a Viceroy. The Western Provinces of Rajputana, Malwa, Gujrat and Cathiawar were ruled by the nephew (sister's son) of Asoka from the capital Ujjain, a sacred seat of Hindu learning, religion and astronomy. (4) The Eastern Provinces with Kalinga were ruled by a Viceroy from the capital Toshali in Orissa. (5) The Deccan was ruled by a Viceroy from the capital Vidisa, now Bhilsa. The administration was probably, on the whole, a highly efficient one (iii) His family :—Asoka, a polygamist had 4 queens viz, Padmavati, Asandhimitra, Pavishya-raksha and Tishya-raksha. The mother of Mahendra was rather a concubine, daughter to a Vaisya jeweller of Ujjain. On the death of Asandhimitra, Asoka, in his old age married a young dissolute woman Tishya-raksha by name. She tried to induce Kunála, son to the queen Padmavati, to approach her. But pious Kunala declined. This enraged her much. Asoka once fell seriously ill. It is said that by Tishya-raksha's

careful treatment the emperor came round. He promised her a boon. Now, as a reward, Asoka allowed her to rule the empire for a week. Asoka had sent Prince Kunala to put down a rebellion headed by Kunjarakarna of Taxila. Kunala suppressed the revolt but was blinded by Kunjarakarana at the command of Tishya-raksha. Kunala turned a Bhikshu and with his wife Kánchanamálà came to Pataliputra and passed the night piping in the elephant-stable. Asoka discovered him in the morning, learnt the machination of Tishyaraksha and at the earnest request of Kunala, spared her life. Asoka was generally kind and affectionate towards all. He made ample provisions for his surviving brothers and sisters. (iv) His Conversion and Works for Buddhism :—The blood, blood-shed and the miseries of the Kalinga War moved Asoka. He preferred the peaceful life of a Buddhist monk. In the 10th year of his reign *i. e.* in 253 B. C., he was initjated by St. Upagupta formerely of Mathura. His brother, wives, ministers and the Brahmans tried their utmost to change his mind, but in vain. With Upagupta, he was out on a pilgrimage and visited Kapilavastu, Lumbini Park now (Rumindei), Sarnath (Benares), Buddha Gaga, Nepal, Kashmir and other sacred places. He honoured the Previous Buddhas, distributed the relics of Buddha building holy stupas everywhere. He erected 84,000 Buddhist chapels mostly in Magadh, which gave it the new name of *Vihara* (country of monasteries). For the up-keep and propagation of Buddhism, Asokavardhana now made it his

official religion, created a special department of religion, appointed Buddhist officials, held councils and meetings, gave alms, maintained a large number of learned monks set up edicts, tables, sent missionaries all over the empire and abroad, employed censors to look after the *morale* of the people. He is now called *Dharmasoka* (Pious) and "*Beloved of gods.*)" He was perfectly tolerant, and equally honored the Brahman and the Buddhist Sramanas. In the 17th or 18th year of his reign *i. e.* in 246-45 B. C., the Third Great Buddhistic Council of 1,000 monks met for 9 months at Pataliputra with Tishya as the president. Its object was the suppression of many heretics and false monks and the settlement of much disagreement about the sacred books. The rules of the Order and the doctrines of the Faith were solemnly rehearsed and settled. The result was inscribed in an Edict found at Bhabra. At the end of the Council the following missionaries were sent :—(1) Madhyantika went to Kashmir and Gandhar (2) Mahàdeva went to Mahisa Desa *i. e.* countries south of the Godaveri, including Mysore (3) Rakshita to Banavàsi Desa (a part of Rajputana) (4) Dharmarakshita went to Aparànta Desa (countries west of the Punjab (5) Mahàdharama-rakshita went to Maharashtra (not Bombay Presidency, but Burma and the Malaya Peninsula) Madhyima to the Himalayas. (7) Maharakshita Bhadanta to *Yona-loka i. e.* the Greek countries of Egypt, Asia Minor, Syria, Greece and Macedon. (8) Sena and Uttara to Suvarna Bhumi *i. e.* Golden Chersonese up to Singapur. (9) Mahendra

and Sanghamitra to Ceylon. (V) The results of the Mission were indeed very great : (a) It turned the sectarian Buddhism into a world-religion. (b) It made Asoka the emperor of a religious empire never known before. (c) It made Asoka a great benefactor of mankind. (d) It brought about a closer touch of the Indians with the Greeks and other peoples. (e) Through it, Indian lore again found its way abroad. (f) Bhadanta introduced Greek sciences, arts, architecture, astronomy &c into India. (g) It paved the way of the future rise and success of Christianity. He spent crores of rupees in maintaining monasteries, monks and preachers and himself turned a monk before his death. It should be noted here that these efforts did not extinguish, drive away or eclipse Hinduism even from Magadh. Hindus also were astir and preached the Pauranic Hinduism in North India and the Deccan. Buddhistic converts were mostly from the low-caste Hindus and from the Non-Aryans.

(IV) His works for the people —His principles of government and ethical system, meant for the progress of the people were engraved on rocks, pillars and caves throughout the empire. They speak of perfect toleration and persuasion as the best means of converting others, and forcing purity of life. He excavated tanks and wells, planted trees on the wayside, built rest-houses, fixed mile-stones on the roads, set up schools, established hospitals for men and beasts, made arrangements for the education of men and women ; took measures for the civilisation of the aborigines and strictly prohibited

the slaughter of animals. To serve as a model, he himself refrained from all cruel sports, abolished the royal hunt and forbade prisoners to be tortured. He aimed at being a true father to the people. He would hear their complaints at any time. He strictly enjoined all officials to work earnestly for the good of the people." He appointed censors to look after the *morale* of the people. He held periodical assemblies to settle disputes or other intricate points of law and custom and thereby encouraged arts and letters. (vii) His Foreign Relations :—His relations with the 5 Greek Powers of the west continued friendly as ever. (viii) His Edicts :—Of the 84,000 chapels, few exist. Of the Edicts, 14 are as yet discovered. "Those Edicts, engraven in different Prakrit dialects on pillars or rocks, whose wide distance from one another shows the great extent of Asoka's empire. The pillars are at Delhi and Allahabad, the rocks at Kapur-da-giri near Peshawar; at Girnar in Gujrat and Dhauli in Orissa and at Bhabra on the road running south-west from Delhi to Jaipur" (R. David's' Buddhism PP. 222-23). They are of 3 kinds viz, religious, administrative and personal. (ix) His architecture : With Asoka, the architectural History of India begins. Some of his pillars still stand. The Sákasar Pillar near Mirzapur, Dist. Dacca seems to be of Asokan origin. His monuments at Bharhut, Sanchi, and Buddha Gaya were contemporary or a little later. Nothing remains of his magnificent palaces; but Fa Hian in 414 A. D. says, from the ruins of his buildings and a tower that his palace was too admirable

to have been the work of any mortal. The ancient Pataliputra lies buried under 18ft, of the present E. I. Ry. Bankipur and Patna. Some remains of Ancient Patna have been recently dug out by Dr. Spooner.

(X) His Partition :—After a long and prosperous reign, Asoka passed into religious retirement in 227 B. C. and lived as a Buddhist monk on *Songir*, Skr. Suvarnagiri, to practise religion himself. His vast empire was partitioned among his sons. Kunala got the Panjab, Afghanistan &c. under the name of Dharmâ-Vardhana. Prince Jalauka got Kashmir. Prince Su-yasas got the home-provinces and ruled as emperor at Pataliputra. Other Princes got the remaining dominions. Asoka's waste of the imperial fund for church forced the ministers to remove him from power and place the eldest Prince Suyasas on the throne. Prince Tibara by the Queen Chấru-Váki, a favourite child of the old emperor, had pre-deceased Asoka. The new emperor Suyasas also died soon. His son Dasaratha succeeded on the throne of Pataliputra. He is known from brief dedicatory inscriptions on the walls of cave-dwellings at the Nágárjuni Hills bestowed on the Ajivakas. The script, style and language of Dasaratha's records show that his date was not far from that of Asoka. Two Purans assign to him a short reign of 8 years only. Jalauka is reputed to have been an active and vigorous king of Kashmir, who expelled certain foreigners and conquered the plains as far as Kanouj. He was hostile to Buddhism and as a devout Saiva, erected many temples at places which can be identified.

Kunala as the eldest prince and son to the chief queen Padmávati, was heir to the throne ; but for blindness, he was set aside. His son Samprati, not verified by any epigraphic record, got the Western Provinces and ruled at Ujjain. The Jains of Western India praised him as an eminent patron of Jainism, who founded many monasteries even in Non-Aryan countries. He was called the Jain Asoka. His successors were Vrihaspati Vrisha-sena Pushya-dharman—Pushyamitra (?)—Bombay Gaz. Vol. I. Part I, p. 15. 1896.

The connection of Asoka with the ancient Khotan kingdom appears to have been close. It is said that Asoka had banished some nobles of Taxila to the north of the Himalayas as a punishment for their complicity in the wrongful blinding of Kunala. One of the nobles was elected king who reigned till he was defeated bv a Chinese rival.

Another tale states that the earliest ancestor of the Khotan royal family was Kunala son of Asoka. Probably Asoka's political jurisdiction extended into the basin of the Tarim.

(XI) Down-fall of the Mauryyas :—7 weak kings ruled after Asoka, but the vast empire daily dwindled into a small State. Soon after the death of Asoka, Kalinga and Andhra became free. Akbar built the Mogul empire but Aurengzeb ruined it. Chandragupta built the Mauryan Empire but Asoka sowed the seeds of its speedy fall. The causes were (a) extreme religious fervour. In an empire of different castes, creeds and colours, Asoka was not right in being a religious zealot

nor was he right in spending vast sums of his people's money for one particular religion. (b) Weakness of his successors. (c) Revolts from within :—(i) After the death of Asoka, the pent-up Hindu discontents began to burst forth. Asoka had dethroned their Brahmans from the supreme place in religion and politics; had obstructed their sacrifice that essentially needed the slaughter of animals, and had filled all high offices by Buddhists. The Hindus at last revolted, led by Pushya or Pushpa Mitra, a heroic Brahman youngman of Rohilkhand. Vrihadratha, the last Mauryan ruler of Pataliputra, recognised the Hindu claim and appointed Pushyamitra as the commander of the Imperial troops. (ii) The Andhras, probably an Aryan people formerly living in the delta between the Godavari and Krishna, now after Asoka's death became free and spread their power to the sources of the Godavari and soon stretched right across the peninsula from the Bay of Bengal to the Arabian Sea. (d) Invasion from without : Bactria, Skr. Balhika Desa, north of the Hindukush mountain, was a kingdom of Seleukus and his successors. About 250 B. C., the Greeks there became free. In 206 B. C., Antiochus, the Greek ruler of Syria crossed the Hindukush, reached Kabu , forced its Hindu king Subhagasena to pay him elephants and tribute and then returned home through Candahar. The Greeks next wrested Afghanistan from the Mauryyas. About 190 B. C. the powerful Greek king Demetrios conquered Kapisa, Gandhar, the Panjab, Sindh and some other tracts. Next Eucratides and other Greeks founded

When Yuvanáswa II., father to Mandhata was ruling at Oudh, Marutta, a scion of the Solar dynasty (not of Oudh) attained great political eminence in N. India. He was son to king Avikshita descended from Nedishta a son of Manu. He is described as one of the 5 great Emperors of ancient India.* He had conquered all and performed an Imperial Sacrifice. During the latter part of his reign, a 12 *years' drought* prevailed in the western half of N. India. A terrible famine followed. Miseries and loss of lives were very great. Even the seers who lived on the sacred river Sarasvati, fled to other countries for food. Only one young sage remained there, living on fish. He alone remembered the Vedas. The large and noble heart of Marutta ached and wept for the people. He, with the ministers, spared no pains to relieve the distressed. Marutta of happy memory is still a favorite play on our Indian stage. We have seen that Marutta was defeated by Mandhata. Prince Visala of Marutta's line built Vaisali.

20. Purukutsa.

(R. V. IV. 42. 8-9)

About 2300 B. C. Purukutsa succeeded his father on the throne. Though he was brave and resolute, yet he lacked the tact and skill of a consummate general. The Gandharvas (ancient Afghans) rose in rebellion. He speedily led an expedition against them and was successful in putting it down. The Afghans gathered

CHAPTER V.

RATIONALISTIC AGE : 1300 to 200 B. C.

I. *General Features :*—The *practical spirit* of the Age exhibited itself, in the Sutra literature, not claimed as *revealed*, but admitted to be *human* composition. Now all learning, science and religious teachings were reduced to concise practical manuals, to enable teachers and learners to teach and learn all things and duties easily, well and for ever. Philosophy became practical, popular and gradually developed. Hindus expanded over the whole of India and Ceylon. India received a new light from the Persians and the Greeks.

In the seventh century B. C., began a very great change : old order changed, yielding place to new. Magadh rose with its highly practical civilisation composed of Aryan and Dravidian cults and culture. Sanskrit yielded to Prakrit. The sixth century B. C. witnessed a revolution in religion.

II. *Extent of the Hindu World.*—Aryan conquests went on with full vigour till by 200 B. C., we find India mostly reclaimed, civilised and Hinduised. Early in this Age, India falls into three circles regarded with different degrees of esteem.

The first circle contained Aryávarta—the North Indian *Mid-Land*, marked for spiritual pre-eminence and still regarded as the 'meet nurse' of the Indo-Aryans. The rule of conduct which prevailed there, was authoritative.

The second circle—home of the people of *mixed* origin, included South Panjab Sindh, Gujrat, Malwa, South and East Behar. The Panjab—the earliest home of the Indo-Aryans, was now backward in cultures and religion of the Gangetic Hindus.

By 1200 B. C., these countries had already become recognised as Hindu kingdoms, and Hindu civilisation and influence had gone beyond these lands to other less advanced countries.

The third circle included the land of the Arattas (Attock) in the Panjub, some countries of Southern India, East and North Bengal and Kalinga—Eastern Sea-board from Orissa to R. Krishna. A person going to those countries had to atone for the sin committed, by a sacrifice.

Baudhayana. I. 1. 2.

This was the extent of the Hindu world before 1200 B. C. In the 5th century B. C, Ceylon was conquered and colonised by an exiled Prince of Bengal, who founded the Sinha dynasty at Anu-radhapur, from which the island received the name of *Sinhala.*

In the same century, a large number of Aryans had colonised Southern India.

Baudhayana, probably a Southerner and of 13th century B. C, writes that portions of South India had not only been colonised but had become the seats of powerful Hindu Kingdoms and of distinct schools of laws and learning. Baudhayana has high regard for Aryavarta, yet he takes care to mention the particular laws and customs of South India.

III. *Literature* :—(a) Sacred.—Cf the numerous Brahmana and Sutra works, only a small number have come down to us.

The *Charana-Vyuha* speaks of 5 Charanas of the Rig-Veda, 27 of the Black Yajur Veda, 15 of the White Yajur Veda, 12 of the Sama Veda and 9 of the Atharva Veda.

The *Vedangas* or 6 different branches of subsidiary studies relating to the Vedas, gradually assumed the Sutra form. They are indicated below :—

1. *Sikshá* (Phonetics) is the science of pronunciation. The works on the subject of the Epic Age were replaced by more scientific works of the Sutra Period, called *Prati-Sákhyas i.e.* collections of phonetic rules applicable to each recension of each Veda.

Most of the *Prati-Sákhyas* are lost. We have only one for each Veda except tha Sáma Veda.

Saunaka is given the authorship of a Prati-Sákhya of the Sàkala branch of the Rig-Veda, which is reasonably doubted by Dr. Goldstucker. Kàtyàyana (not the critic of Panini) is said to have composed a Prati-Sakhya of the *Madhyan-dina* recension of the White Yajur Veda A *Prati-Sakhya* of the Black Yajur Veda and one of the Atharva Veda, still exist, but the names of their authors are not known.

2. The *Kalpa* Sutra is the collective name given to 3 classes of writings *viz*, the *Srauta Sutra*, the *Dharma Sutra* and the *Grihya Sutra*.

The Srauta Sutras give d ails of ceremonials relating to Vedic sacrifices, cond sed into short treatises.

The Rig-Veda has 2 such books called Asvalàyana and Sánkháyana. The SamaVeda has three called Másaka, Látyáyana and Dràhyáyana. The Black Yajur Veda has 4, called Baudhayana, Bharadvája, Apastamba and Hiranya Kesin. The White Yajur Veda has one called Katyayana. All these works are left entire.

The Asvalayana Sutra is divided into 12 chapters. Asvalayana was a pupil of illustrious Saunaka (fl. 1300 B. C.). The teacher and the pupil are said to have jointly written the last two books of the *Aitareya Aranyaka*. Dr. H. Oldenberg thinks that the short and metrical fourth book of the work probably belongs to an ancient age, while the 5th or the last book, in genuine Sutra style was the work of Saunaka and Asvalayana.

This reveals the curious fact that the earliest Sutra works are connected with the last Brahmana works of the Epic Age.

After Paràsara and Vyasa, Saunaka, is another colossal figure in the field of ancient Hindu letters. He flourished about 1300 B. C. He was priest to Janamejaya Pàrikshita in his famous Horse Sacrifice. Many of his pupils were distinguished scholars.

The Sankhyayana Sutra is divided into 18 chapters. Prof. Web r supposes that this Sutra belongs to Western India, as the Asvalayana to the Eastern.

The 'Másaka Sutra is only a tabular enumeration of prayers relating to different ceremonies ; the Satyayana gives the views of various teachers. These two are connected with the Tàndya or Panchavinsa Brahmana

of the Sama Veda. The Drahyayana and Satyayana are almost alike

The Sutras of the Black Yajur Veda have been chronologically arranged as those of Baudhayana (perh. 13th century B. C.) Bharadvaja (perh. 12th century B. C.) Apastamba (prob. 9th century B. C.) and Hiranyakesin, perh. 8th century B. C., Dr. Buhler has recovered the lost Bhāradvaja Sutra.

Katyayana, son to Gobhila and a pupil of Saunaka wrote a Srauta Sutra of the White Yajur Veda in 26 chapters. He strictly followed the Satapatha Brahmana and the first 18 chapters of the work correspond with the first nine books of the Brahmana. Both Latyayana and Katyayana allude to *Brahma-bandhus* of Magadh, supposed by some to be the first Buddhists but really inferior Brahmins (according to annotator Karka) who had entered Magadh early and were denounced by the Brahmins of Mid-land.

2. The *Dharma Sutras* present to us the manners, customs and the laws of the times. They aimed at making the Hindus good citizens, while the Srauta Sutras show us the Hindus as worshippers.

The ancient *Dharma Sâstras* were condensed into concise *Dharma Sutras* of this Age and transformed into the metrical law-books of the Pauranik Age. The original *Sastras* were in prose, sometimes in prose and verse and the later codes are in continuous verse. The *Dharma Sutras* implanted in the minds of all, especially young learners, their religious, social and legal duties.

Most of the Dharma Sutras are lost and not yet recovered. Manu's early Dharma Sastra was condensed into a Dharma Sutra with suitable additions and alterations called the *Old Manu* which is discernible even in the present code. Manu's Dharma Sutra is lost and not yet recovered. As references to Manu are frequent in the Sutra literature, it is doubtless that he was held in high honour in the Age. Of the existing Dharma Sutras, Vasista belongs to the Rig-Veda, Gautama to the Sama Veda, Baudhayana and Apastamba belong to the Black Yajur Veda. These works have been translated by Dr. Buhler.

Gautama, author of Hindu Logic, flourished in the 15th century B. C. It is said that Vyasa had pointed out to him several mistakes of his Logic. Enraged at this, Gautama took a vow not to see Vyas's face again. With soft and humble words, Vyasa, however, propitiated the old logician who then pleased, looked at him with down-cast eyes. This earned him the new name of *Aksha-púda*, from *akshi*, eyes and *pada* foot. This Gautama wrote a Dharma Sastra, afterwards condensed and codified into the Gautama Dharma Sutra.

Vasista also wrote a Dharma Sastra, changed into a Dharma Sutra later on.

Baudhayana indeed flourished in the early part of the Sutra Period. He had transferred a whole chapter of Gautama's into his Sutra. The same chapter is found quoted in Vasista's Sutra also.

One Apastamba, the writer of a Dharma Sastra

belonged to the Epic Age. The Sutrakára Apastamba probably flourished in the 9th century B. C.

Dr. Buhler, translating the Dharma Sutra of Apastamba states that Apastamba was probably born or naturalised in the powerful Andhra kingdom of South India, with its capital near Amarabati, on the lower Krishna and founded his Sutra school there. His date is supposed to be the 4th century B. C. Mr. R. C. Dutt gives it as 5th century B. C. Apastamba speaks of the six Vedangas, the Prior Mimansa and the Vedanta philosophy &c., from which and other reasons we conclude that Apastamba lived in the 9th century B. C. or there about.

The Grihya Sutras give the rules necessary to fix the details of domestic rites and social ceremonies performed at marriage, at child-birth, at his first feeding, at his assuming studentship &c

We still practise those rites and ceremonies almost unaltered in names and styles.

The Asvalayana and Sankhyana Grihya Sutras belong to the Rig-Veda. The Pàraskara Grihya Sutra belongs to the White Yajur Veda along with the Khádira which is an abstract of Gobhila Grihya Sutra of the Sama Veda translated by Dr. H. oldenberg. Gobhila's work is edited by Pandit Satyavrata Samasramin with excellent notes.

In most cases we have only fragments of the Sutra literature left.

The entire Kalpa Sutra of Apastamba, still extant, has 30 sections. The first 24 of these deal with Vedic

sacrifices ; the 25th gives the rules of interpretation, the 26th and 27th treat of the domestic rites, the 28th and 29th contain the Dharma Sutras (Civic laws) and the 30th section—the *Sulva Sutra*, "rules of cord" has the geometrical principles applied to the construction of varying altars of the Vedic sacrifices. Dr. Thibaut first published these to the Western world. Dr. Von Schrader had concluded long ago that Pythagoras learnt his mathematics also from India.

3. Vyakarana (Grammar)—The great fame of Panini eclipsed that of all other grammarians of the Age. His *Ashtádhyâyi* i. e. A Grammar in Eight Lectures said to be the 'shortest and the fullest grammar in the world,' was in fact an abridgement of the *Máhesa Grammar* and was meant to serve both secular (Bhàshá) and sacred (Chhanda) literature. He was born at the village Sálà-tura in the ancient kingdom of Gàndhara now North West Frontier Province of India. He was the last of the Vedic grammarians. His father was Devala and mother Dákshi. It is said that while at school, he was very dull and so turned out. Being highly aggrieved, he did not return home, but went to a part of the Lower Himalayas where he worshipped Siva for some-time with great devotion and acquired great brain-power. Afterwards, he not only compiled his grammar, but also wrote a poem, a work on *Siksha* i. e. Phonetics and a work on *Gana* in which he derived the entire language from a few roots. Being a man of the extreme North West, he knew little of the Brahmanas, Aranyakas and the Upanishads composed mostly in the Gangetic

valley. Yuan Chwang found Panini's image worshipped and his grammar school thriving in the North West.

A curious "battle of books" was waged by scholars about the *date* of Panini whom Dr. Goldstucker and most of the scholars have placed before Buddha. Prof. Max Muller and Dr. Hœrnle place him in the 4th century B. C., relying on a statement in the *Kathá-Sarit-Sàgara*, BK. IV. 20-21-22, which has the following :—"Panini, his critic Katayana and other boys read in the school of preceptor Varsha at Pataliputra. Finding Panini dull, the preceptor's wife turned him out of the house; thus expelled, Panini, wounded, went back not to his house but to the Himalayas where he obtained great power through the grace of Siva and then composed many works." Vide also Agni Puran, Chap. on Phonetics.

We think that Panini flourished about 800 B. C; his hostile critic Katyayana lived in the 5th or 4th century B. C. and his defender Patanjali lived in the 2nd century B. C.

We advance the following grounds in favour of our proposed date :—(i) Sanskrit was a spoken tongue in the time of Panini. (ii) As the last of the Vedic grammarians, he stood in a transition period when Chhandas (Vedas) and Bhasha (secular Sanskrit) were both current. (iii) Some grammatical compounds, such as Dvigu and Bahuvrihi reveal the pastoral condition of society. (iv) In Panini's time, Chhanda (Vedic Sanskrit) was in its last stage and Bhasha ceased to be spoken in its purity; some words were corrupted and

new words used. The obsolete Chhanda, living Bhasha (literary and polished tongue) and Apa-bhransa *i. e.* rude and uncultivated cant of Patanjali's time, show that Panini lived about the middle of the Sutra period.

(v) His general ignorance of the Gangetic Valley and its sacred literature.

(vi) His distinction between a native place and a place of residence in IV. 3. 89 and 90, shows that a spirit of adventurous emigration and colonisation strongly prevailed.

(vii) The Valley of the Indus was the scene of great activities in Panini's time, though some explorers had penetrated into the Valley of the Sone in the East (IV. 1. 43).

The power and suzerainty of one Kshatriya Prince is recognished (V. 1. 41.)

He speaks of Valhika and its many towns (IV. .. 117). of Sankala and Kapisi (IV. 2. 75 and 99); of the Panjab, Sindh, Paraskara (Thala Parkrara) and Kachohha (Kutch, an island) IV. 3. 133 and IV. 3. 10.; of the Kurus and Madras of the Panjab; of the Bharatas of the East (IV. 2. 130-31 and II. 4. 66); of colonies in Kamboja, Sauvira, Magadha and Kosola (IV. 1. 175; IV. 1. 148—170—171); of Ushinara beyond Campila (Cabul) home of excellent blankets. Cabul is called Campila in the Vájasaneyi Sanhità. XXIII. 18.

Foreign opinions on Grammar and phonetics—"It was in philosophy as well as in grammar that the speculative Hindu mind attained the highest pitch of its marvellous fertility." (*Prof. Weber*).

Prof. Wilson speaking of the Yajur Vedic Pratisakhyas says, "No nation but the Hindus, has been yet able to discover such a perfect system of phonetics."

Mr. Tompson, Principal, Agra College says "The creation of the *consonants* in Sanskrit is a unique example of human genius."

Prof. Macdonell holds, "We (Europeans) are still far behindhand in making even our alphabet a perfect one."

Prof. Max Muller says—"That an entire language is based on a few roots is a truth not known to Europe before the 16th century A. D. In India, the Brahmans knew it long long ago."

4. *Nirukta.* The names of many writers on Nirukta (Vedic Glossary) are found in Yaska (prior to Panini according to Dr. Goldstucker and others.) who, however made his work a philological one by adding useful notes, comments and explanations.

5. *Chhandas* (Metre) The Vedas, the Aranyakas, and the Upanishads have even whole chapters devoted to Metre. But the first scientific treatment of the subject is met with in the Sutra Literature. Some chapters are devoted to the metre of the Rig Veda at the end of the Pratisakhya. The Nidána Sutra in 10 propathakas discusses the metre of the Sama Veda.

6. Jyotisha or Astronomy also received a practical treatment in the period to convey a knowledge of the heavenly bodies necessary for fixing the time for sacrifices and to establish a sacred calendar. Astrology was coming into use.

Astronomy was used for religions purposes, for medical discoveries, for learning men's fortune, and the evils of weather, crops &c.

In a work of Baudhayana, we first come across the mention of the Solar Zodiac. Colebrooke thinks that the Hindus took *hints* of it from the Greeks. We have discussed it in a previous chapter.

Another class of works called the *Anukramani* (Index to the Vedas) belongs to this Age. Saunaka wrote several Anukramanis of the Rig Veda, of which one is still extant. His *Vrihad devatá* is a voluminous Anukramani. His pupil Katyayana's fuller works replaced the preceptor's. Katyayana's Anukramani of the Rig Veda gives the first words of each hymn, the number of verses, the name of the poet; the metre and the god.

The Jain sacred literature is yet little known. The Buddhist '*Three Pitakas*' *i. e.* Books on morals and rules of conduct were compiled about 375 B. C. Early Buddhism had no books on metaphysics.

Secular Literature :—

The Sanskrit Epics and the Puranas were explained to females, Sudras and the *Dvija-bandhus i e.* fallen Brahmans. So, these works grew up till they attained their present shapes, probably in the 5th century B. C.

Drama of high antiquity, was especially cultured in this period. Instructive episodes from the Purans and the Sanskrit Epics were enacted before the public on festive occasions. Two disciples of Buddha once performed a play before their preceptor. Panini has

preserved the names of two early writers on Poetics viz, Silàli and Krisáswa. Many acts of Buddha's life were performed.

Chánakya's *Art of Government*, II. 27 mentions stage, actors, actress &c, There is proof of dramatic performance in the Sita Vengra and Jogimara Cave Inscriptions in Central India. The *Mahábhàshya* of Patanjali (150-140 B. C.) mentions the two plays *Bali-bandha* and *Kansa-vadha*.

The hostile critic of Panini, I mean Kätyäyana wrote his *Värtika* probably in the 5th or 4th century B. C. This Kátyáyana Vararuchi, a Brahman and son to Somadatta a native of Kausambi, became a minister to Nanda Rájà and wrote a Pàli grammar. Towards the close of the 4th century B. C., Chánakya wrote his *Artha Sastra* (Art of Government) in 3 Books and a *Niti Sástra* (A Book of Worldly Wisdom). The books show high learning, vast experience, useful informations and sound business-like ideas. His statements are confirmed by Megasthenes,

His brother Vátsyàyana wrote before 300 B C. his *Káma Sàstra*, a *Treatise on Fine Arts* &c.

Hindu *Poetics* of Bharata was finally compiled before 200 B. C. Prof. Cowell says that it proves the previous existence of many plays.

Some of the *Játakas i. e.* Birth-stories of Buddha were probably composed in the 3rd century B. C. The Gáthá portion of the Lalita Vistara, a poem on Buddha, was written before 200 B. C.

Tales and Fables.—

A good deal of our secular literature of the Age is lost, being replaced by later works. Tales and Fables did certainly exist in the Period, that found their way abroad along with religion, philosophy &c. The Tales of Æsop (6th century B. C.) were compiled from them.

Elphinstone remarks—"In both of these compositions, Hindus appear to have been the instructors of all the rest of mankind. The most ancient Tales of Bidpai *i. e.* Bidyápati, have been found almost unchanged in their Sanskrit dress and to them almost all the fabulous relations of other countries have been clearly traced.

"The complicated scheme of story-telling, tale within tale, is also of their own invention. "Hindu tales show no taste for description (like Arabian and Persian), but simplicity, spirit and interest."

History of India, 9th Ed. P. 172.

§ Language.

We have said in a previous section that *Sanskrit* was *made* by the Deva-Aryans (29th century B. C.)

Hence it is often called *Deva Bhàshà i. e.* tongue of the Devas. This Sanskrit also admits of 3 stages *viz*, Old, Middle and Modern.

The original Aryan tongue, loose and irregular, was called Brahma Bháshá or Bálhika Bhasha (the older form of classical Sanskit, according to Dr. Macdonell) from which sonorous Sanskrit was evolved by the Devas, had been brought to India by the Rishis who composed

the entire *revealed literature* in that ancient tongue, as a departure from that was deemed heretical. That '*Brahma Bhasha* also had passed through several stages. Till 1400 B. C. Brahma Bhasha was used in sacred and Sanskrit in all profane literature. Besides, there is evidence to show that there had been several Prakrits before 1400 B. C. The Rámayana states that Rama had good knowledge of many plays containing Prakrit elements. Yudhisthira had built his new town of Indraprastha near modern Delhi and filled it with Brahmins, merchants &c. versed in Sanskrit, Prakrit and other dialects.

Most of the hyians and prayers of the Vedas, are composed in rustic and irregular dialect : but the language, metre and style of a particular hymn in one of the Vedas furnish internal evidence that their composition in the present arrangement took place after Sanskrit had advanced from its ruggedness to the polished and sonorous language in which the mythological poems, sacred and profane, have been written.

Colebrooke.

"From the Vedas to Manu, from Manu to the Puranas, the change is the same as from the fragments of Numa to the 12 Tables and from those to the works of Cicero" —Sir William Jones.

The historians of Alexander used Indian names easily resolvable into Sanskrit. They do not allude to a sacred tongue distinct from that of the people. So it *seems* that Sanskrit was spoken in the 4th century B. C. But in the earliest Sanskrit dramas women and unedu-

cated people speak in Pali or Prakrit, while Sanskrit is reserved for the higher characters.

Prof. MaxMüller says, "It is from the Prakrit and not from the literary Sanskrit that the modern Vernaculars of India branched off in course of time.

Science of Language, 2nd series. Sec. I.

But Kàtyàyana in his Pali grammar advances a contrary theory :—"Pali is the origin of all the Indian languages : Sanskrit and other dialects are derived from it."

The Sinhalese call *Páli* Mágadhi ; being used in *palli* (village), it was called Pali *i. e.* vulgar tongue, a loose and corrupt form of Sanskrit.

Palása was a name of ancient Magadh. So, Palàsi =Paláyi=Páli was the tongue of Magadh. Buddhists hold that Màgadhi is the original tongue. It is current all over. Formerly it was a *spoken* language. In the time of Buddha, it became written and assumed a literary dignity.

Prinsep, Muir, Wilson, Burnouf, Lassen and other Scholars say "Pali is the eldest daughter of Sanskrit. From Pali, the other vernaculars of India are derived. The language of Asoka used in the edicts, proves this. From the Himalaya to the Vindhyas ; from the Indus to the Ganges, Asoka used a language intelligible to all, with slightest variations."

Cunningham divides that tongue into 3 groups *viz*, Panjabi (West Indian), Ujjaini or (Central Indian) and Magádhi (East Indian). But doubtless, these three are one and the same ; only for pronunciation, *r* is changed into *l* &c.

Prinsep calls the Asokan language a cross between Sanskrit and Pali. Wilson calls it distinctly Pali. Lassen agrees with Wilson, but adds moreover "Pali is the eldest daughter of Sanskrit. When Sanskrit ceased to be a spoken tongue, Pali first came to be used in North India. Mr. Muir also endorses that statement. The Buddhist works of the 3rd century B. C. collected from Ceylon, show the same Pali as was used by Asoka in his declarations. In the Rationalistic Age rose the Buddhist literature and Pali flourished side by side with the Sanskrit Sutra literature. Pali followed Sanskrit and not the Prakrits.

Alphabets :—Bráhmi was the earliest alphabet of the Deva-Aryans. It came to India and in time gave rise to three viz, Sáradá Srilïarsha and Kutila. The *Sama-váya Sutra* of the Jains mentions 18 alphabets. The *Nandi Sutra* of the Jains speaks of 36 and the *Lalita Vistara*, a magnified life of Buddha gives 64 different alphabets, as follows :—Bráhmi, Kharostri, Pushkara-sari, Anga, Banga, Magadhi, Mangalya, Manushya, Anguliya, Sakári, Brahma-balli, Dràvir, Kinari, Dakshin, Ugra, Sankhya, Anuloma, Ardha-Dhanu, Darada, Khasya, China, Huna, Mad ákshara, Vistara, Pushpa, Deva, Naga, Yaksha, Gandharva, Kinnara, Mahoraga, Asura, Garura, Mriga-Chakra, Chakra, Váyu-Marut, Bhauma-deva, Antariksha, Uttata-Kuru, Apara-Gauradi, Purva-Videha, Utkshepa, Nikshepa, Prakshepa, Sàgara, Braja, Lekha-Pratilekha, Anudruta &c., &c.

§ IV. Religion—Philosophy—Learning.

Religion.—Hinduism, Jainism, Buddhism, and Atheism were the chief religions of the Age.

Hinduism appears to have had then three forms viz, Vedic Hinduism, Philosophical Hinduism and Popular Hinduism.

The efforts of Krishna, Jaimini, Vyasa and Yudhisthira had revived the Vedic religion with its true spirit and elevated morals; but the impetus lasted several centuries only. By 600 B. C., the Vedic religion became a mere bundle of lifeless rites and tenets.

Thoughtful Hindus still paid a nominal regard to the Vedic religion but they were rather sick of the rites and sought pure wisdom. Thus philosophical Hinduism was making rapid strides among the thoughtful people.

The lightless mass followed Popular Hinduism which consisted of the minor Vedic rites, the worship of gods and goddesses such as Siva, Indra, Sun, Durga, Shashthi, Sarasvati &c., idol-worship, pilgrimage to sacred places &c., introduced by Vyasa. The *Varnásrama Dharma i. e.* 4 castes with respective duties were well organised.

Prince Sámba, a son of Krishna, being cured of his leprosy by worshipping the Sun-God, brought a colony of the Sàkali Brahmans from beyond India to conduct the Sun-worship at Mooltan (Panjab) This Sun-Temple became as holy as the Temple of Jagannath (Lord of the World) at Puri (Orissa) in our own times. Yuan

Chwang visited it in the 7th century A. D. as will appear from the following :—

"At Mula-Sambhura, (probably Skr. Mulasthan-Samba pura), there are convents mostly in ruins and 8 temples one of which, that of the Sun is one of unusual splendour. The statue of the god is of pure gold and the temple from its first founding has never ceased to resound with continual music and it is always lighted up brilliantly at night."

As the country now enjoyed peace, the Brahmans became eager to Hinduise the anti-Aryan people of India and in it, perhaps they succeeded a good deal. Vyasa's Puranas and the Mahabharata, written for women and Sudras, were daily made popular amongst the mass. "The Brahmans tried to gain power over and regulate with their precepts, the state and law and civil life in all its manifestations." Hist. Hist. of the World.)

Jainism.—Neminátha, an uncle to Krishna and the 22nd Tirthankára of the Jains, flourished sometime before 1400 B. C. His reformed religion lasted some five centuries. Next came Pàrsva-nàtha (820 to 750 B.C.), the 23rd Jain Reformer, son to king Asvasena and queen Bámádévi of Benares and son-in-law to king Prasenajit of Oudh, refused royalty, lived as an ascetic and attained pure wisdom at Benares. Then he began to preach. . His Jainism once prevailed from Bengal to Gujrat. The districts of Maldah and Bogra in North Bengal were great centres of his faith His converts were mostly from the depressed classes. He died on the Sumheta or Paresnath Hill in the Hazaribag District,

at the age of 72=70 (solar), 230=223 solar years before the death of Mahávira in 527 B. C. In Rajputana, his adherents grew very powerful and oppressed the Hindus in many ways. There were, however, great and noble persons of the warrior caste who preached religions of reason, good morals and universal love. The 6th century B. C., is marked by a great flourish of religion. Vardhamána Mahávira (597-527 B. C.) reformed Jainism. He was born about 30th March of a royal family: his father was king Siddhártha of Pawana and mother queen Trisalá; married Yasodá, princess of Samvira city: had a daughter called Priya-darsaná married to Jámali, a disciple of his: lost his parents at 28, lived for 2 years with his eldest brother Nandi-Vardhana: renounced the world at 30, practised *yoga* for 2 years; then preached chiefly in the Gangetic Valley: had been even to many wild people to preach but was scolded and persecuted: next went to Kausambi. Satánika was king there: much respected here: many adopted his doctrines. Here after 12 years' severe Yoga, he became enlightened: had 11 chief Brahmin converts: died at 72=70 (Solar) at the capital of king Hastipála of Apápa-puri. His sect is called *digamvara* (naked), now *raktamvára i. e.* red-robed, as they wear a piece of red cloth. His main lessons are:—(i) The *senses* cannot be the seat of wisdom. (ii) The *Law of Karma* must be admitted. (iii) A *being* is a reality, not an illusion. (iv) The *Next World* must be admitted. (v) Slaughter of animals is the greatest sin. (vi) What cannot be cured must

be endured. (vii) Wilful mortification of the body is improper. (viii) Truthfulness, sincerity and good conduct are essentially needful, (ix) Stealing is the foulest deed. (x) Pure conjugal love. Due control of all earthly desires.

Buddha the great Hindu Reformer (564 to 487 B.C.): He came of the Sàkya clan, a minor branch of the Solar dynasty of Ayodhya. His father was Suddhodana King of Kapilavastu in Nepalese Terai and mother was Màyàdevi who died a week after his birth at Lumbini Park, Skr. *Ramya-bana*, now Rumin Dei. He was nursed by queen Gautami, his mother's sister and was therefore called Gautama. From his youth up, he felt keenly for the suffering humanity. At 19, he married fair Yasodhará. At 29, a son was born to him. Then disgusted with the world, he turned an ascetic, came down to a hill near Rajagriha and carefully studied the Hindu philosophy with two Brahmans there; he next went to a village near Gayà, sat under a tree for 6 years to realise all spiritual truths by personal thinking. Here he discovered the *True Wisdom* he sought and became *Buddha i. e.* the *Awakened.*

He began to preach at Benares. His reformed religion was :—(i) Indirect belief in the immortality of the soul, law of *Karma* (action), and transmigration of the soul. (ii) Rejection of all rites and rituals, of the caste system, of a popular idea of God. (iii) Culture of love, truth, charity, forgiveness, absolute purity in life, thought and speech. (iv) Regard for animal life in any form. (v) Following the *Golden Mean* between

a gay life and an austere life. From these it is no paradox to say that Buddha himself was not a *Buddhist*. After some 2400 years *i. e* from 2950 B. C. to 550 B. C., he was the only Hindu who gave a correct exposition of our true religion. His tenets, his order of monks, his Missionary spirit, his Nirvana were *Hindu* but not *his*.* Only earnestness—vehemence—awakening was *his*—all new and all his own. Hindus have recognised him as an incarnation of their Deity. At Sarnath (Benares), his former 5 disciples were his first converts. In three months, the number rose to 60. Afterwards, Kasyapa with his 500 disciples was converted. Bimbisara, though not initiated, shared his faith and made the gift of Venu-bana to the Buddhist Order. He next visited Kapilavastu and converted the royal family. He comforted his father and wife. His wife turned a nun. His son Rahula, brother Ananda, brother-in-law Devadatta, Aniruddha were converted. He preached 46 years at Rajagriha, Kausámbi, Srávasti Vaiṣali, and Kusinagar. His friends :—(i) Udayana, king of Kausambi and Ghoshira, a rich merchant. (ii) Bimbisara of Rajagriha. His son Ajatasatru was at first a foe but afterwards a friend. (iii) King Prasenajit of Sravasti ; the merchant Sudatta purchased Jeta-bana for Buddha. (iv) The Lichchhavi king of Vaisali made him a gift of Mahavana. At the age of 77 (solar), he died in the '*sal* wood at Kusinagar. The Mallas of Kusinagar and his disciples cremated him decently. After that, his relics were distributed. His rebellious disciple and brother-in-law Devadatta founded the *Ajivaka* sect (a rigid Jain

form). Fa-Hian saw his followers in the 5thc. A. D. The Materialists also existed in those days. "Buddhism did not thrive in India owing to its abstractness and morbid views of life, as well as by the compete-tion of Sivaism and Vishnu ism. But in modified form, it has flourished in a greater part of Asia". (Hist. Hist. of the World, Vol. II.) Over $\frac{1}{3}$ people of the world still profess Buddhism.

Prof. Rhys Davids says, "Buddhism is the product of Hinduism. Gautama's whole training was Brahmanical. He probably deemed himself to be the most perfect exponent of the spirit as distinct from the letter of ancient faith."

Is Buddha indebted for his lessons to the Brahmans or to the six previous Buddhas? Our answer is "Certainly not." The Rig-Veda VIII. 49. 2-3-4; the Yajur Veda XIX. 30; XIX, 77; XXXVI, 188; I. 5; the Satapatha Brahmana I. 1; XIV. 4, and some verses of the Atharva Veda also contain the lessons of Buddha. Later on, Gautama and Vasistha give the same morals. Prof. Oldenberg says in J. A. S. B. 1913, "Buddha and the Old Buddhism are the true descendants of that Yajnavalkya whom the Vrihad Aranyaka places before us."

Yet we must say that Buddha was in no way indebted to the former six Buddhas if they had existed at all, nor to the Hindu moralists spoken above. Historically, Buddhism may be regarded as the happy combination of the inward tendency of the Upanishadic wisdom and the outward practicality of Magadh.

Buddha consciously set himself up not as the founder of a new religion, but as an ardent Hindu reformer. He believed to the last that he was proclaiming only the ancient and pure form of Hinduism corrupted at a later date. Hindu Sannyasins—Bhikshus—Sramanas, in the last stage of life, followed the faith of renunciation and morality, knowing no castes, rites, attachment &c. Hindus aimed at the supreme Bliss through different stages of life; while Buddha was eager to bring that Bliss—*Nirvána*—within the reach of all *at once*. Hindus regarded the Old Buddism as one of their sects.

Philosophy.—The original works on Hindu Philosophy are long lost, but they were given a Sutra from in the Rationalistic Age. So they are still called Sánkhya Sutra, Yoga Sutra, Nyáya Sutra, Brahma Sutra &c. "The abstract questions of matter and spirit and creation &c. were dealt with, not as in the Upanishads in guesses and vague speculations, but with marvellous acumen and relentless logic. Learned men still paid a nominal regard to the Vedic Sacrifices, but it was only half-hearted. Hence thoughtful men leaned more towards wisdom than to ritual religion.

Learning.—Learning ever valued by the Indians, was in a sound and flourishing state. At Taxilá, the then chief centre of learning, were taught the Vedas, the 6 Vedangas, philosophy, law, medicine, mathematics, military science, purans, history, magic, astronomy, prosody, philology &c. Provisions were made for a general deffusion of knowledge among all classes of

people. Subscriptions were raised by the rich to maintain Orphanage &c. The two Sanskrit Epics and the Purans then composed in Pali (acc. to Mr. Justice Pargiter), were explained to women and lightless mass.

The culture of medical science was highly satisfactory. Jivaka, royal Physician to Bimbisára, King of Magadh, had studied medicine with Prof. Atreyá at Taxila. At the close of his studies, he was required to study all the medicinal plants within 15 miles of Taxila. The works of Susruta, Charaka (Gk. Xàrch) and others were in general use. Susruta was well-versed in medicine, anatomy and surgery. He has given a detailed and accurate account of the number of nerves, bones, and sinews of each part of the body. W. Harvey discovered the circulation of blood in the body in 1627 A. D., but Susruta had discovered it long long ago. He says that 175 veins carry blood to the system. These veins rise from the liver and the spleen and spread to all parts of the body.

Surgery (Skr. Salya) excelled in Ancient India. The Mahabh. Effort Book, tells us that both parties were busy collecting the ablest surgeons, surgical instruments, bandage, medicines &c. against the coming war.

Susruta's eight-fold divisions of surgery learnt from Divodasa, are *Chhedana*, cutting ; *Bhedana*, piercing ; *Lekhya*, stripping off skin ; *Bedhya* drawing out impure blood ; *Eshyá*, probing ; *Ahárya*, taking out stones &c. from the body, *Bisráva*, bleeding by operation ; *Siwana* sewing. Susruta speaks of 127 different instruments and of 14 different kinds of bandage. Various kinds of

Forceps, Probes and Speculum were used. (Vide Susruta, Sutra Part Chap. VII and VIII.) The Buddhist missionaries called *Sthavira-putra* gave the Greek word *Therapeutics*. English *surgery* and *hospital* probably originated from Skr. *salya* and *swâsthya-sâla* (a house for repairing health).

Hindu Learning &c. Abroad.—The Egyptians, the Arabs, the Assyrians, the Jews took from India not only commodities and building materials, but also Indian cult and culture. The Phoenicians gave a larger currency to them in the West.

Hindus and Egyptians,—"Of all ancient nations, the Egyptians are the one whom the Hindus seem most to have resembled"—Elphinstone, P. 52.

The points of resemblance are set forth by Prof. Heeren in his Historical Researches (Asiatic Nations) Vol. III. P. 411 to the end. Alexander and his Generals noticed the caste system in Egypt (4th Century B. C.)

Hindus and Greeks.—Elphinstone calls the Early Hindus far superior to the Greeks. (P. 52).

"Their internal institutions were less rude; their conduct to their enemies more humane; their general learning was much more considerable, and in the knowledge of the being and nature of God, they (Hindus) were already in possession of a light which was but faintly perceived even by the loftiest intellects in the best days of Athens, (P. 52' 53).

"Hindu civilisation was original and peculiar. This early and independent civilisation was probably a misfortune to the Hindus. For they grew blind, learned

to revere their own and were averse to novelties." We cannot give our full assent to this remark : Progress depends on mutual interchange of ideas. Whenever the different parts of the world were brought together by commerce or politics, then each country *gave and received* light, life, cult, culture in any form. Hindu wisdom once influenced the Egyptian and the Assyrian empires. The Phoenicians took eastern culture to all lands. Indian wisdom and religion were carried over the world by the Persian Empire. The Greeks, the Romans, the Buddhists, the Hindus, the Arabs and the English have taken and spread, Indian religion and metaphysics at least in foreign land. In return, India also had many useful lessons from abroad

We are sure of an Indo-Hellenic intercourse, however weak and interrupted, long before Alexander. The Greeks first had the Indian wisdom from the Phœnicians. Homer, Thales, Anaximander give the first glimpses of India and the Indian thought. Von Schrader, Schlegel, Dr. Enfield and others think that Pythgoras and others came out to India to learn. Dr. Macdonell believes in the historic possibility of the Greeks having been influenced by Indian thought through Persia." (Hist. of Skr. Lit. P. 422) Pythagoras had his doctrine of metempsychosis, asceticism, vegetarian principles and mathematics, from India direct or from Indian philosophers in Persia. (Macdonell.) The large part played by numbers in his metaphysical system is a noticeable point. He had his lessons on geometry from the Hindus.

Geometry as a Science originated with the early Hindus in their construction of various altars. They made considerable progress at least 800 B. C. The *Srauta Sutras* of the Yajur Veda have *Sulva Sutras* *i.e.* rules of the cord," the earliest geometrical operations in India. The *Taittiriya Sanhita* (V. 4. 11) describes various altars. The *Kalpa Sutras* of Baudhayana and Apastamba have a chapter on geometry, Great skill is shewn in the demonstration of various properties of triangles. Area is expressed in the terms. of the 3 sides (unknown to Europe till published by Clavius in the 16th century A. D.) The ratio of the diameter to the circumference is given and is confirmed by the most approved labours of Europeans. It was not known outside India until modern times.

The *Chaturasra—Syena,* a falcon-shaped altar built of square bricks, was the most ancient. The *Vakra-paksha Vyasta-puchchha Syena* is a falcon-shaped altar, with curved wings and outspread tail. The *Kankachit* is a heron-shaped altar with two feet. The Alajachit is very similar to it. Various *Chitis* (brick-built altars) are mentioned : some are curved, some are angular, some circular and others tortoise-shaped &c.

Dr. Thibaut says, "Squares had to be found equal to two or more given squares or to the difference of two given squares ; oblongs had to be turned into squares and squares into oblongs ; triangles had to be constructed equal to given squares or oblongs ; and so on. The last task, and not the least, was that of finding

a circle, the area of which might equal as closely as possible that of a given square."

J. A. S. B. 1875. P. 227.

Pythagoras certainly learnt the theorem viz, "*the square of the hypotenuse is equal to the squares of the other two sides of a right-angled triangle,*" from India where it was well-known at least 2 centuries before, as will appear from the two rules :—(i) The square on the diagonal of a square, is twice as large as that square. (ii) The square on the diagonal of an oblong is equal to the squares on both its sides."

Some important propositions are shewn below :—

1. *To describe a circle equal to a given square :* Draw half of the cords stretched in the diagonal from the centre towards the line due east ; describe the circle together with the third part of that piece of the cord, which will lie outside the square. [The result is approximately correct.]

2. *To turn a circle into a square :* Divide the diameter into 8 parts and again one of these 8 parts into twenty-nine parts ; of these 29 parts, remove 28 and moreover the sixth part of the one left part, less the eighth part of the sixth part. *i. e.*

$\frac{7}{8}+\frac{1}{8\times 29}-\frac{1}{8\times 29\times 6}+\frac{1}{8\times 29\times 6\times 8}$ of the diameter of a circle is the side of a square, the area of which is equal to the area of the circle.

3. *To find the value of a diagonal in number, in relation to the side of a square.* Increase the measure by its third part, and this third part by its own

fourth, less the thirty-fourth part of the fourth." If 1 represents the side, the diagonal will be $1+\frac{1}{3}+\frac{1}{3\times4}-\frac{1}{3\times4\times34}=1{\cdot}4142156$. The real value is $\sqrt{2}=1{\cdot}414213......$

Hindu Geometry of the Age seems to have involved even Mensuration and Trigonometry.

As the Brahmins found out that they could express all geometrical truths by arithmetic and algebra and as they began to worship images in the next Age, requiring no more altars for Vedic rites, they neglected Geometry ; but the Greeks, borrowing the science from India, soon excelled in it. Hindus, however, shone in *Rási*, science of numbers, by their long-discovered Decimal Notation of which the ancient Greeks and Romans were almost ignorant.

In the science of Grammar, Hindus are still unsurpassed in the world. The entire Sanskrit language was resolved into some 1800 roots before roob B C. Panini also gave a like resolution. Discovery of Sanskrit (1780 A. D.) has enabled the great European Scholars to discover Philology. Bopp, Grimm, Humboldt and others have reduced the Aryan tongues to the same roots into which Panini had resolved Sanskrit in the 9th century B. C.

The chapter on Indo-Persian Relations is still dark, though partially illumined of late years by Dr. Spooner and others. Hindus and Par·is were once one people. There was inter-course between the two. Indian influences were in Ancient Persia. The Sun-

worship in various forms was current there. A plate discovered by the German Scholar Hugo Vinclaire, states that 3300 years ago *i. e.* in 1385 BC., in a treaty between two Kings of Babylon, mention is made of their gods Mithra, Varuna, Indra &c., in course of other things. N. W. India was conquered by Darius in 512 B. C. Even before this, Hindu learning, religion, wisdom &c., had spread in Persia and thence to Europe. The Persians also came to India to settle, to trade, to travel &c.. The Persian Empire was the most powerful, brilliant and model to the world from 550 to 330 B. C. Doubtless, Persian influence on India was great then.

Indian wisdom was also reflected in the philosophy of Confucius of China (6th century B. C.)

Kanádá's Theory of Atoms (modern *electrons or* protyles) was published in Greece by Democratus about 440 BC. and afterwards proved also by Epicurus. Dalton has published the same in modern Europe.

ADMINISTRATION.

The Sutra works of Gautama (X.), Vasista (XIV.) and Apastamba (II. 10. 25.), the Pali works, Chánakya's Artha Sástra (Art of Government) and the Greek Accounts of India, show the highly organised system of administration, at least in some kingdoms of India. Of course, the system continued, as it was in the Epic Age, with the change that the sturdy and warlike manners of the former were replaced by more luxurious, effiminate and sophistic habits of the Rationalistic Age. Chanakya and Megasthenes give us a general account of the

careful system of administration under the Hindu rulers of the Age.

The city of Pataliputra was administered by six bodies of 5 members each. The first looked to the industrial arts : the second, to the entertainment and convenience of all foreigners, giving them lodgings, escorts on the way, medicine when sick, burial when dead and sending their property to their relatives. The third looked to the vital statistics, registering all births and deaths; the fourth, to trade and commerce, examining weights and measures, seeing that the products were sold by public notice. On payment of a double tax, one might deal in more than one commodity. The fifth, looked to manufactured articles saleable by public notice. There was a fine for selling mixed goods. The sixth collected the tenths of the prices of the articles sold, still called *dahatrá*, Skr. *dasottara*.

The Military Department also consisted of six bodies of 5 members each. The first looked to the Admiralty. The second, to the bullock-trains carrying engines of war, food for the army, provender for the cattle and other requisites. The third took care of the Foot ; the fourth, of the Horse; the fifth of the war-chariots and the sixth of the elephants.

The Department of Agriculture and Public Works had the charge of agriculture, irrigation, forests, rural tracts, huntsmen, collection of taxes, superintending the occupations of wood-cutters, carpenters, blacksmiths and miners ; constructing roads and setting up a pillar at every ten stadia, to shew the by-roads and distance.

The villages were little self-governing bodies. The account of Megasthenes regarding the personal habits and occupations of kings almost tallies with that of the Kings of the Epic and the Pauranik Ages.

Speaking on the Hindu equipment for war, Arrian says that the foot soldiers each carried a bow of his own length; the shaft was about 3 yards long: there was nothing which could resist an Indian archer's shot. In their left hand, they carried bucklers of undressed ox-hide and of about their own length. Some were armed with javelins but wore a broadsword about 3 cubits long; this they used in close fight with great effect. The horsemen were equipped with two lances, with a shorter buckler; they used no saddles, no bits, but a circular piece of stitched raw ox-hide studded with pricks of iron or brass pointing inwards, but not very sharp, round the extremity of the horse's mouth. A rich horseman used pricks made of ivory.

Baudhayana I. 10. 18. 11; Vasista IX. 20; Apastamba II. 5. 10-11 show how humane were the laws of war among Hindus. Megasthenes also says the same :—"Hindus do not ravage the soil and reduce it to a waste. The peasants remain quite unmolested even in the worst war. They do not ravage an enemy's land with fire, nor cut down its trees."

Under strong government, Indians were peaceful and law-abiding.

In Courts of Justice, criminal and civil laws were administered and judicial trial held, by men of learning, birth, age, reasoning &c. In doubtful cases, truth was

ascertained by reasoning, document and the like means. The Dharma Sutras strictly enjoin all to speak the truth. Gautama says, "To give false evidence is a mortal sin which involves loss of caste." (XXI. 10.) "To speak the truth before the Judge is more important than all duties." (XIII. 31).

"The perjured man shall go to hell" says Baudhayana. He also prescribes a penance for the sin. (I. 10. 19. 15).

The oath administered to a witness was of the most solemn character (Vide Vasista, XVI ; Baudhayana I. 10. 19). On the *speaking of truth*, vide also Gautama XI ; Apastamba II. 11. 19.

Megasthenes states, "Hindus seldom go to law ; they make their pledges and deposits without witnesses ; they hold truth in high esteem and a person who bears false witness in India suffers the dreadful penalty of the mutilation of his extremities."

LAWS.

Unjust distinction now pervaded the criminal laws of the Age. For the same offence, different castes had different punishments : higher the caste, lesser the penalty. (See Baudhayana, I. 10. 18-19).

The same indelible stain marks the penalty for adultery between castes and other minor offences. (See Apastamba II. 10. 27 ; Gautama XII).

For a Sudra, the laws were ten times more severe. And why so ? The Mahâbhârata pleads for a thorough impartiality, a lofty conception of justice, requiring

a king not to pardon even his offending son &c. Now, soon after the Great War, why were the laws made so unjust and cruel, especially for the Sudras? Mr. R. C. Dutt says that the Brahmins framed such laws only to *emphasise* their own superiority; in practice, the laws were rather just, being intelligently exercised by sensible kings, officers and judges. We think, such unequal and cruel laws in this Age, said to be the best in India, were necessitated by the evils of the times. After the Great War, there was a revival of the Non-Aryan Powers. Turks, Turanians, Sudras &c., were astir They caused great political unrest in the land. Some Turanians, having pierced the Himalayas, came down on North-India and seized Videha (North Behar). The renowned Janaka dynasty was at an end about 1200 B. C. Cunningham says that *Brijis*, Skr. *Birájas*, people without a king, from *bi* = without, and *raja*, a king, were composed of different tribes such as the Lichchhavis of Vaisali, Vaidehas of Mithila and Tirabhuktis of Trihoot. The ancient state of *Briji*, extended from the Gandaki to Mahánadi, was 300 × 83 miles. In time, 8 towns belonged to the 8 tribes *viz*, Vaisali, Kesaria, Janakapur, Navandgarh, Simroon, Saran, Dwarbanga, Purneah, Matihari. Of them, the Lichchhavis and the Vrjjians were the most powerful.

There are many curious legends to tell us that the Brahmans were generally slighted. The Kshatriyas in their own estimation at least, stood supreme. Society was once more in disorder. To re-set it, the caste-

system was thoroughly organised and made hereditary at Benares about 1200 B. C.

Death or corporal punishment was probably the penalty for theft in some cases. (Gautama, XII, 45). The prerogative of mercy was reserved by the king. A spiritual guide, a priest, a learned householder or a prince could intercede for an offender, if not guilty of a capital crime. (Apastamba II. 10. 27. 20.)

The right of self-defence was allowed to a person attacked by an incendiary, poisoner, one ready to kill with a weapon in hand, a robber, one who takes away another's land or abducts another's wife. (Vasista III. 15. to 18.)

Suicide was highly discouraged. No funeral rites are allowed to a suicide.—Vasista. XXIII. 14 &c.

Agrarian laws were strict, yet good and reasonable. (Gautama. XIII. 14-17). Megasthenes tells us that he who caused an artisan to lose his eye or his hand, was punished with death.

Lands were leased; good arrangements were made for crops and trade: stray cattle were impounded. (Apastamba. II. 11. 28; Gautama XII.) Unenclosed fields were used by all for grazing cattle, obtaining fire-wood, culling flowers and getting fruits. (Gautama, XII. 28).

Vasista gives some good provisions on the *right of way* and evidence in disputes regarding immoveable property. (XVI. 10 to 15). Gautama. XII. 37-39 and Vasista. XVI. 16—18, give the law of acquiring property by usage:—The following 8 things used by another

for 10 years continuously, are lost to the owner: Ancestral property, a purchased article, a pledge, property given to a wife by her husband's family, a gift, property received for performing a sacrifice, the property of re-united co-parceners and wages.

Note :—A pledge, a boundary, property of minors, an open deposit, a sealed deposit, female slaves, the property of a king and the wealth of a Srotriya are not lost being enjoyed by others. Animals, land and females also are not so lost to the owner.

Property entirely given up by its owner, goes to the king. The king shall administer the property of widows and minors &c. (Vasista XIV. 8—9).

The interest for loan of money on security was only 15 P. C. per annum and the principal could only be doubled. Articles and products such as gold, grain, flavouring substances, flowers, roots, fruits, wool, beasts of burden, without security could be lent at an enormous rate of interest which could be increased six or eight fold.

Vasista II. 51, Gautama XII, 29 & 36; Manu VIII, 140. Gautama, XII, 34-35, name six different kinds of interest, *viz*, compound, periodical, stipulated, corporal, daily, and the use of pledge.

Ordinarily, the heirs shall pay the debts of a deceased person. But the money due by a surety, a commercial debt, a fee due to the parents of the bride, immoral debts and fines shall not devolve on the sons of a debtor. (XII. 40-41).

Law of Inheritance :—

Gautama names 12 different kinds of sons such as 1. Aurasa (legitimate), 2. Kshetraja (bastard) , 3. Datta (adopted), 4. Kritrima (made), 5. Gudhaja (secretly born), 6. Apabiddha (abandoned by the parents), these six, as kinsmen and heirs, can *inherit*. 7. Kànina (son of an unmarried daughter), 8. Sahodha (son of a pregnant bride), 9. Paunarbhava (son of a re-married female), 10. Putrikáputra (son of an appointed daughter), 11. Swayàmdatta (a self given son), 12. Krita (purchased).

These six are kinsmen, not heirs and cannot inherit, but are maintained as members of the family. Vasista regards Aurasa, Kshetraja, Putrikàputra, Paunarbhava, Kánina and Gndhaja sons as kinsmen and heirs ; while Sahodha, Datta, Krita, Svayamdatta, Apaviddha, and Nisháda (son of a Sudrà) as kinsmen, and not heirs. They cannot inherit except when there is no legitimate heirs of the first 6 classses. (XVII).

Baudhàyana (II. 2. 3.) names 14 kinds of sons of whom the first seven *viz*. Aurasa, Putrikàputra, Kshetraja, Datta, Kritrima, Gudhaja and the Apaviddha were entitled to inheritance. The next six *viz*. Kànina, Paunarbhava, Svayamdatta, and Nishàda (son by a twice-born father in a Sudrà mother) were regarded as members of the family. The last Pàrasava (son of an Aryan father by a Sudra mother begotten through last) was not even regarded as a member of the family.

The law-giver Apastamba who flourished in the 10th or 9th century B. C. protested against the recognition of such heirs and sons on the grounds that those ancient

customs could not be allowed amongst sinful men of the Age. (II. 6. 13; II. 10. 27). He recognised the Aurasa son alone as legitimate to follow the ancestral occupations and to inherit the estate. Yet the ancient customs did not die out soon. *Adoption* is still in force.

Baudháyana (perh. 13th century B. C.) was probably a southerner. He had high regard for the Gangetic Valley. Yet he mentions some peculiar laws and customs of South India (I. 1. 2.)

Five customs peculiar to the north were dealing in wool, drinking rum, selling animals that have teeth in the upper and the lower jaws, following the trade of arms and going to sea.

The customs peculiar to the South were eating in the company of an uninitiated person, eating in the company of one's wife, eating stale food and marrying the daughter of a maternal uncle or of a paternal aunt.

Partition of Property :—The law of primogeniture never obtained in India. In the joint-families, the eldest son would inherit the estate and maintained the rest. Gautama, the earliest law-giver of the Age, seems to have favoured partition, for "in partition there is an increase of spiritual merit. (XXVIII. 4.) He lays down that the eldest son shall get, as an additional share, a twentieth part of the estate, some animals and a carriage; the middle-most son shall get some poor animals, and the youngest shall get sheep, grain, utensils, a house, a cart and some animals; and then the remaining property is equally divided, or Gautama also allows the eldest two shares and the remaining sons one share

each ; or they may take one kind of property by choice according to seniority ; or the special shares may be adjusted according to their mothers. (XXVIII, 5 to 17).

The property of un-reunited brothers, dying without issue, goes to the eldest brother; the property of a re-united co-parcener goes to the co-parcener ; what a learned co-parcener has acquired by his own labour, may be withheld from his unlearned co-parceners and unlearned co-parceners should divide their acquisitions equally. (XXVIII. 27. 31).

A Brahman's son by a Kshatriya wife, if the eldest, shares equally with a younger brother by a Brahman wife. The sons of a Kshatriya by a Vaisya wife, share, equally. The son by a Sudra wife, if virtuous, is maintained, while even the son of a wife of equal caste does not inherit, if he be living unrighteously. (XXVIII. 35-40).

Vasista allows the eldest brother to have a double share and a little of the kine and horses ; the middle most gets utensils and furniture ; the youngest takes the goats, sheep and house. If a Brahman has sons by Brahman, Kshatriya and Vaisya wives, the first gets three shares, the second two shares and the third *i. e.* the son by the Vaisya wife gets one share. (XVIII. 42 to 50.)

Baudháyana allows all the children to take *equal* shares, or the eldest son to take one-third in excess. The sons by wives of different castes, will take four, three, two and one shares, according to the order of the castes. (II. 2. 3. 2-10).

Apastamba protests against such unequal division of property and declares that all the virtuous sons inherit, but he who spends money unrighteously, shall be disinherited though he be the eldest són. (II. 6. 14. 1-15).

The nuptial presents and ornaments of a wife, were inherited by her dáughters. (Gautama, Vasista XVII. 46, Baudháyana. II, 2. 3. 43.)

Apastamba holds that on the failure of sons, the daughter may inherit. (II. 6. 14. 4.)

§ CASTE.

(To keep off foreign influence, to save society from spiritual contamination, to maintain the pristine purity of blood, to minimise faults, and to bring society into better order, the Caste System was thoroughly organised in this Age with well-defined occupations for each caste, by means of rigid and inviolable rules.) Formerly, members of inferior castes might enter even priestly caste by virtue, knowledge and religion (see Ait. Brahmana and Satapatha Brahmana) but now caste was declared *hereditary* at Benares about 1200 B. C. These stringent measures show that people in general were growing more sinful than ever. Even our protestant lawgiver Apastamba admits it. Yet we are sure that *merits* were not slighted in society for mere birth nor faults passed over in high births. The seers and the legislators now took a rational view of caste. The worthies of even low castes were held in high esteem (see Manu), while the sinful unworthies of the twice-

born classes were depressed, denounced and even classed as Sudras. Loss of caste was the penalty for disreputable or criminal life. The lawgivers of the Age also determined the caste of the offspring of concubinage and criminal intercourse with women of upper classes and of others dead to civil life.

Mr. R C. Dutt here seems to be wrong in supposing that in this Age Manu and other law-givers forgot or ignored the true historical origin of caste and sought for a new fictitious theory, viz, "the different castes were created by a sort of permutation, and combination among the men and women of the few parent castes."

Before the Rationalistic Age, the Indians were composed of 7 classes viz, Brahmans, Kshatriyas, Vaisyas, Sudras, Vrátyas (fallen Aryans not fully accepting the caste system, their priests called Brahma or Dvija Bandhus and Atheists), children of concubines and low-caste paramours and the Nishàdas *i. e.* untouchable Hunters &c. Mass of the Aryans were Vaisyas and those Vaisyas were mostly Dravidian converts. They followed different professions according to their choice and these professions were generally hereditary. The Vratyas might be *pure Aryans* again by performing some prescribed penances.

Mr. Elphinstone calls the *Kayasthas* (Cáyets) pure Sudras. But by all traditions, they are *Vratya-Kshatriyas i. e.* fallen warriors who turned back for their lives. The etymology of the word also shews this: *Káya* = body, and *Stha* = one who stands or lives

for. Hence, a timid fugitive, a cowardly run-away was ridiculed in society as Káyastha. This class came into society from the time of Parasu-Ráma. The proud and true Kshatriyas broke all social sasociation with them. It is said that they lost *asi* (sword) and got *masi* (ink). By the appointment of Parásara (15th century B. C.), they were given the profession of *writing* *i. e.* all clerical works of the Raj.

Their number is now about nine millions. Outside Bengal, they still have a sacred thread and follow some of the customs of the Warrior class. In Bengal they have long lost the sacred thread and rank as aristocratic Sudras.

Formerly, men of the first three classes could take wives from inferior ranks (only good girls), but not vice versa. Their offspring were regarded as kinsmen, if not *heirs* in all cases. They were maintained in the family. About the beginning of the 3rd Age, concubinage became unrestrained and the off-spring. often sinful. The children of criminal intercourse also had now grown up to a number. The law-givers now set about to determine their castes and professions. Was this act a meddlesome interference of muddlesome brains? Was this a violent trespass on human rights? We do not think so. Our legislators were scrupulous, merciful and far-sighted. They considered *blood* and framed laws according to its nature and quality. They wanted to make all *good and great* and to make *birth* a mere outward stamp. No nation but the Hindus, has raised sociology on a more rational basis.

Dr. William Miller, of the Madras Christian College observes :—"The solidarity of man was more markedly recognised in Hinduism than in any other religion."

Sir John Woodroffe says, "if the *merits* of all peoples were balanced, India would appear high in the scale."

Vasista *XVIII* names the new classes thus :—

(1) *Chandâla*, born of a Sudra father and Brahman mother.

(2) *Vaina*, born of a Sudra father and Kshatriya mother.

(3) *Antyavâsin*, born of a Sudra father and Vaisya mother.

(4) *Ramaka* is the offspring of Vaisya father and a Brahman mother.

5. *Paulkasa* is the son of a Vaisya father by a Kshatriya mother.

6. *Suta* is the son of a Kshatriya father by a Brahman mother.

7. *Ambashtha* is the son of a Brahman father by a Kshatriya mother.

8. *Ugras* are children of Kshatriya fathers but Vaisya mothers.

9. *Nishâdas* are offspring of Vaisya fathers and Sudra mothers.

Baudhayana, I. 9. 16-17 names the new castes in a slightly different manner :—

1. The sons of wives of equal or of the next lower castes are *savarnas*, of equal castes.

2. The sons of wives of the 2nd or 3rd lower castes, are Ambasthas, Ugras and Nishàdas respectively.

3. The sons of Brahman fathers and of Kshatriya mothers are Brahmans; those of Brahman fathers and Vaisya mothers are Ambashthas and those of Brahman fathers by Sudra mothers are Nishàdas or Pàrasavas.

4. The sons of Kshatriya fathers and Vaisya mothers are Kshatras; those of Kshatriya fathers and Sudra mothers are Ugras; those of Vaisya fathers and Sudra mothers are Rathakáras; those of Sudra fathers and Vaisya mothers are Mágadhas; those of Sudra fathers and Kshatriya mothers are Kshattris; those of Sudra fathers and Brahman mothers are Chandálas; those of Vaisya fathers and Kshatriya mothers are Ayogavas; the sons of Vaisya fathers and Brahman mothers are Sutas; the sons of Ugra fathers and Kshattri mothers are Svapàkas; those of Vaidehaka fathers and Ambastha mothers are Vainas. Those of Nishàda fathers and Sudra mothers are Paulkasas; those of Sudra fathers and Nishàda mothers are Kukkutakas.

Those sprung by an intermixture of the castes are *Vrátyas*, (not to be confounded with the original Vràtyas *i. e.* denounced and denationalised Aryans).

Gautama, IV. has the following list :—

The children of Brahman parents, are Brahmans.

The sons of Kshatriyas by Brahman wives are Sutas; those of Vaisyas by Brahman wives, are Màgadhas; those of Sudras by Brahmin women are Chandàlas.

The sons of Brahmans in Kshatriya women are Murdhábhishiktas; those of Kshatriyas in the same, are Kshatriyas; those of Vaisyas in the same are Dhivaras; (fishermen) those of Sudras in the same are Paulkasas.

A Vaisya woman bearing sons by a Brahman, is the mother of Bhrigya-Kanthas ; the sons of a Vaisyá by a Kshatriya, are called Màhishyas ; the sons of a Vaisyá by a Vaisya father, are of course Vaisyas and the sons of a Vaisyá by a Sudra are Vaidehas.

A Sudrá by a Brahman, bears Pârasava ; by a Kshatriya, Javana ; by a Vaisya, Karana ; and by a Sudra, Sudra.

Gautama X. 5. prescribes the study of the Vedas, performance of sacrifices and gifts of alms for all *twice-born* Aryans. The Brahmans are further allowed to sacrifice for others, receive alms, follow agriculture and trade, if they do not work themselves.

Vasista in his *Dharma Sutra* Book III strongly protested against the growing abuses of the privileges of the Brahmans in being idlers, ignorant and hangers-on in the following way :—"Brahmans who neither study nor teach nor keep sacred fires, become equal to Sudras. The king shall punish that village where Brahmans ignorant and unobservant of holy duties, live by begging, *for it feeds robbers*, The sin that fools, perplexed by ignorance, declare as *duty*, shall fall, increased a handred-fold, on those who propound it. A Brahman unlearned, is a wooden elephant. Drought or some other great evil will befall the lands where ignorant men eat the bread of the learned."

The special occupations of Kshatriyas were governing, fighting, conquering; learning the management of chariots and bow, and standing firm in battle, never turning back.—*Gautama*. X. 15-16.

Tha special employments ot Vaisyas were trade, agriculture, tending cattle, lending money and labour for gain.—*Gautama*. X. 49.

Sudras were to serve the three superior castes or labour for gain (*Gautama*. X. 42). They might also trade, earn money by independent work, listen to religious discourses, and sacrifice with the help of priests. But as they had neither tradition nor aptitude, they were not allowed to study the Vedas or perform saorifices themselves.

The *seven castes* of Megasthenes (300 B. C.) are virtually our four. His philosophers and councillors were the Brahmans engaged in religious study and in State-employment. His soldiers were the Kshatriyas; his overseers were only special officers and spies of the king; his husbandmen, shepherds and artisans were the Vaisyas; Sudras were engaged in cultivation, pasture and manufacture.

He further sub-divides the philosophers into Brahmans, householders and Sramans (ascetics).

The Brahmans as disciples.—The children are under the care of one person after another, and as they advance in age, each succeeding master is more accomplished than his predecessor.

The philosophers dwell in groves near the city, in simple style and lie on beds of rushes or skins; abstain from animal food and sensual pleasures and spend their time listening to religious discourse and in imparting their knowledge to learners.

The Brahmans as House-holders.—"After living in this manner for 37 years, each person goes back to his own property, where he lives for the rest of his days in ase and security. Then they array themselves in fine nuslin and wear a few trinkets of gold in their fingers nd in their ears. They eat flesh, but not that of animals employed in labour. They abstain from hot and highly-seasoned food. For numerous children they marry as many wives as they please. As they have no slaves, they have more need to have children around them to attend to their wants."

The Brahmans as Sramanas (Ascetics).—"They live in the wood on leaves of trees and wild fruits and wear garments made from the bark of trees. Kings consult them by messengers about the causes of things and who, through them, worship and supplicate the deity." The Order of Monks existed in India before Buddha whose monks were called the Sàkyaputriya Sramans.

"By their knowledge of pharmacy, they (the Brahman physicians) can remove barrenness and make marriages fruitful and determine the sex of the offspring. They effect cures rather by regulating diet than by the use of medicines. The remedies most esteemed are ointments and plasters."

"The Philosophers, being exempted from all public duties, are neither the masters nor the servants of others. They are, however, engaged by private persons to offer the sacrifices due in life-time and to celebrate the obsequies of the dead. They fo ewarn assembled

multitudes about droughts and wet weather and also about propitious winds and diseases."

The Brahmins not only formed a caste by themselves but were also leaders and guardians of the Hindu people. They taught the young, presided at sacrifices and funeral ceremonies, advised villagers and cultivators on weather and crops, prescribed medicines, advised kings in peace and war, kept the royal treasury and sat as judges in all cases. The educated classes asked their priestly advice and help in large ceremonies. The peasants consulted them on the prospects of the year.

Such a universally honoured and useful body of men are indeed rare in the world. Ah ! from what height to what base deep are the Brahmans now fallen !! That high discipline is gone ; that high moral ideal is obscured !

§ AGRICULTURE.

"Most of the people of India are tillers of the soil and live upon grain . only the hillmen eat the flesh of beasts of chase."—*Nearchus quoted by Arrian.*

"India abounds with vast plains—highly fertile, more or less beautiful and watered by a net-work of rivers. A considerable area is under irrigation. Land bears two crops a year. The country teems with animals of all sorts. The elephants are of monstrous size.

Besides cereals, there grow, throughout India, much millet, much pulse of various sorts, rice, *bos-porum,* many plants useful for food, other edible products

for animals. Famine seldom visits India; there has never been a general scarcity of nourishing food. The country enjoys a double rainfall—that of winter and of summer—yielding two harvests annually. The fruits and the esculent roots of varied sweetness afford abundant sustenance for man.

Humane war-laws and wise usages prevent the occurence of famine. Even the worst war does no harm to the farmers, crops, cattle, fields, trees &c. The Indian peasants are laborious, intelligent, frugal and honest. Agriculture flourished under an efficient administration, fair and just laws and secure life and property.—*Megasthenes.*

§ ARTS.

There is little or no room to doubt that the Indians had carried the various manufactures and arts to a high state of excellence. The manufactures of India were taken to the foreign markets, especially to Alexandria by the Phoenicians and others.

Megasthenes says,—"The Indians are well-skilled in the arts, as might be expected of men who inhale a pure air and drink the very finest water. The soil, too has under ground numerous veins of all sorts of metals, for it contains much gold and silver, and copper and iron in no small quantity, and even tin and other metals, which are employed in making articles of use and ornament as well as the implements and accoutrements of war.

"In contrast to the general simplicity of their style they love finery and ornament. Their robes are worked in gold and ornamented with precious stones, and they wear also flowered garments made of the finest muslin. Attendants walking behind hold up umbrellas over them : for they have a high regard for beauty and avail themselves of every device to improve their looks."

Vasista in his *Dharma Sutra*, III. 49—63, speaks of objects of gold, silver and copper, of stones and gems and conch shells, pearls and of things made of bone, wood, leather, cloth &c.

Bohn's Translation of Strabo, III. P. 117, describes a procession thus :—"In processions at their festivals, many elephants are in the train, adorned with gold and silver ; numerous carriages drawn by four horses, by several pairs of oxen ; then follows a body of attendants in full dress, bearing vessels of gold, large basins and goblets, an orguia in breadth, tables, chairs of state, drinking cups and lavers of Indian copper, most of which are set with precious stones, as emeralds beryls and Indian carbuncles : garments embroidered and interwoven with gold : wild beasts as buffaloes, panthers, tame lions and a multitude of birds of variegated plumage and of fine song." This description reminds us of the far-famed *Janmáshtami* Procession of Dacca, held annually in August in honour of the Birthday of Krishna.

A *dhuti* (an under-garment of cotton), *chádar* (a sheet, serving also the purpose of a head-dress) and occasionally a cotton-coat made the general dress of the

people. Gobhila's *Grihya Sutra* treats of dress. Fibres of plants, cotton, silk and wool were the stuffs of garments. Nepal, Kashmir, Gandhar, Usinara were noted for their best blankets and other woolen stuffs. Ceylon was noted for the rich hangings for elephants. *Kanthà*, now rags, formerly meant a kind of quilt. (Panini, II. 4. 20; IV. 2. 142-143). Carpet was in use (Panini. IV. 2. 12.) A medicated fume was used for mosquito-curtain. *Patá-mandapa* (tents), *Kánda-patas* (Ladies' Tents), *vitána* (awnings) were in use. The use of a bodice by the Indian women was not copied from the Greeks. Arrian quoting Nearchos, says,—"The Indians wear shoes made of white leather and these are elaborately trimmed, while the soles are variegated, and made of great thickness." Vàtsyàyana's *Káma Sastra* (Treatise on Fine Arts) mentions 6 Canons of painting &c.

§ ARCHITECTURE.

Poetry, painting, music, sculpture, architecture &c., flourished in India from the earliest times. The Vedic Ceremonies much helped their rise and development. Besides tradition, we have no instance of any kind in the first two Ages. The Rationalistic Age, however, is ràther rich in tradition and proofs alike.

Temple of gods is mentioned in the Mànava Grihya Sutra. 1. 7. 10: "Let a daughter be married in a temple." The Sànkhyáyana Grihya Sutra IV. 12. 15. Panini." V. 3. 96-100.

The *Baithak* of Jarásandha and the walls of Old Rájagriha in Behar the ruins of which are still extant, were built before the 5th century B. C. (General Cunningham). Many of the Buddhist caves like those of Khandagiri and Udayagiri in Orissa were anterior to the time of Alexander (326 B. C.)

Near *Chinrai-patan* in Mysore, there is a gigantic statue of a Jain. Tirthankàra cut out of a rock : height from 54 to 70 feet. I think this Chinraipatan is our *Chandra-pattana i. e.* City of Chandra who is no other than our Mauryan Chandragupta who had retired to Mysore to pass his last days as a Jain ascetic. The Statue was cut by him or by any of his successors. The author of the play entitled the *Mudrá-Rákshasam* and its commentator both belonged to this city.

Fine Hindu temples and palaces, Buddhist topes, chapels, monasteries, decorated pillars, engraved figures, paintings on the walls, rock-cut caves and temples still show the high state of Fine Arts culture in the latter part of this Age.

The Buddhist *Játaka Stories* tell us that the rich in those days lived even in seven-storeyed buildings. *Sudhá-karma* (white-wash), *lepa* (plaster and cement) *golámbuja* lit. round lotus (cupola) corrupted into modern *gambooj*, *mangaleshtakh* (foundation-stone) &c, were well-known then.

Scholars hold two theories regarding the Indian Architecture. Some regard it as the product of original Hindu genius ; others admit it, but add an influence of foreign models. Prof. E. B. Havell has maintained the first.

Stone-building was well-known to the Vedic Indians But the art was gradually laid aside, as the country was found subject to terrible earth-quakes, flood and intense heat. This we learn also from a Greek writer. Brick-built houses and wooden superstructure on brick-plinths came into vogue. Hindus again adopted stone as a building material after 500 B. C. when they came into contact with the Persians and the Greeks, from whom they certainly got hints. Yet, the palace of Asoka was a free-stone structure.

The Magadhan style of architecture began with Asoka, the master-builder of India. It was outward-looking and material ; like the Grecian architecture and sculpture, it exhibited human interest and human expressions. The genius of the Magadhan people lay at the root of this "frank naturalism."

Idols, idol-worship, painting, sculpture did exist in India before Asoka who, however, made them very gene.al. (J. R. A. S. 1911. P. 1114-19 ; 1912. P. 1059 ; 1913, PP. 651-53). Patanjali (150-40 B. C.) in his *Mahabhashya (Defence of Panini)* probably alludes to Asoka's making the idol-worship general. To popularise religion, Asoka used to bring out a procession (see. Edict No. 4.) which displayed various images. His popular religion aimed not so much at Nirvana as at Heaven. Ethical conduct and some rites in the shape of the worship of gods formed the chief parts of his religion.

The excellence of the artists of Asoka's time may be seen from the well-executed animals on the capitals

of his pillars. Four capitals of the Pillar Edicts of Asoka, with figures of animals on, are yet discovered. They have 3 chief parts : at the bottom is the bell which resembles the bell of the pillars found in the ruins of Persepolis, the ancient capital of Persia. Over the bell is the abacus and over it, the figure of a beast. In the bodv of some abacus, are executed birds or beasts in relief ; in some, creepers and flowers.

Of these, that at village Loria Nandangarh (Dist. Champaran, Behar) stands almost entire in the very spot where it was placed. This noble pillar is a glaring proof of what excellence architecture had attained in the time of Asoka. On it, a flock of swans is very finely represented in the abacus. On the top is carved out an excellent lion facing east and resting on its two hinder legs. The lion of the pillar at the village Ràmpuruà, Dist. Champaran was buried in the ground. It has been discovered, brought to Calcutta and placed at the entrance of the Calcutta Museum. The upper part of the face of it is broken. Though not life-like, yet its limbs appear lively and spirited.

The capital of the Sàranath Pillar is the best. In the body of the abacus are shewn figures of elephants, bulls, horses and lions. Four large lions leaning against one another, stand on the top. The lions, all natural and lively, exhibit a thorough lordly mien. Dr. Marshall observes :—"Both pillar and lions are in an excellent state of preservation. They are master-pieces in point of both style and technicalities—the finest carvings indeed that India has yet produced, and unsurpassed. I

venture to think if anything of their kind exist in the ancient world."

The pillar of Sanchi (Central India) has similar 4 lions, on the top. Their heads are now broken. General Cunningham writes—"Their muscles and paws are quite natural and may be compared with the samples of the Grecian sculpture. (Arch. Report. 1904-5 P. 36.) Mr. V. A. Smith holds that 'the Saranath pillar must have been wrought by a foreigner. (Indian Architecture, P. 62). Was this foreigner a Persian or an Asiatic Greek? Nothing has as yet been found outside India, of the execution of lions like those of Saranath or Sanchi. On the other hand, ancient coins with Bràhmi lipi on, prove that from very ancient times, coins with the figures of elephants, bulls &c., were cast in the mould. (Rapson J. R. A. S. 1900. P. 182.)

§ SOCIAL LIFE.

The Rationalistic Age—the best in India, was singularly rich in great thinkers and moral preachers. Manu, Gautama, Vasista, Baudhayana, Apastamba, the last two Jain Reformers, Gautama the Buddha all turned on *morality* as the essence of true religion. The moral elevation of the people was indeed very great. "Probably in institutions and morality, India was at its height just before Alexander." Those were the days of Hindu greatness. The effect of the religion of Manu on *morals* is indeed good. Distinction between right and

wrong is well shewn. Drinking of wine is held a crime of the first degree. False evidence is highly denounced. There are numerous injunctions to justice, truth and virtue. He extols honest poverty and decries unfair opulence. He inculcates generous maxims and elevated sentiments. Humanity to animals is held most meritorious. Killing a suppliant and injuring a benefactor are heinous offences. The state of women is high and honourable. Family must not be in want. Ornaments, apparels and good foods must be supplied at festivals and jubilees. He gives laws for the protection of widows. Wife is to be devoted to husband.

"Manu gives excellent precepts of politeness and self-denial on hospitality to guests. He gives rules for forms of salutation and civility to persons of all classes and relations: a great respect for parents and age, for learning and moral conduct, for wealth and rank and immemorial custom. Learning is greatly honoured: All classes are recommended to cultivate it." Gautama, in his Dharma Sutra, VIII. 24-25 seys, "Virtue alone holds society together and smooths the path of progress. Compassion, Forbearance, Purity, Gentleness, Performance of good actions, Freedom from avarice, anger, covetousness are esteemed as the *eight good qualities*. He whose soul is void of these qualities, will not be united with Brahman nor shall he reach His Heaven. The following are his commandments to a house-holder: "He shall always speak the truth: shall conduct himself as becomes an Aryan: shall instruct virtuous men: shall follow the rules of purification: shall take pleasure

in the Veda: shall never hurt any being; shall be gentle yet firm, ever restrain his senses and be liberal.

Vasista in his *Sutra*, BK. VI, preaches the same sweet sermon: "The Vedas do not *purify* him who is deficient in good conduct. As the beauty of a wife causes no joy to a blind man, even so the Vedic studies and rites bring no blessing to him who is wanting in *good conduct*."

All the moralists are equally earnest in detesting and repressing *crimes, sins and immorality*.

The sins that led to loss of caste, according to Gautama (XXI. 1-10.) were murder, drinking wine, violation of a guru's bed, incest, theft, atheism, a persistent repetition of sinful acts, harbouring criminals, abandoning blameless friends, instigating others to such foul acts, associating with outcastes, giving false evidence bringing false charges and similar acts.

According to Vasista, I. 19-21., the violation of a guru's bed, the drinking of wine, murder, theft and spiritual or matrimonial connection with outcastes were the five greatest of sins causing loss of caste.

The drinking of wine was most strictly prohibited. The penance was death: hot liquor of the same kind being powered into the sinner's mouth till he was scalded to death. (Gautama, XXIII. 1; Baudhayana II. 1. 1. 18).

Vasista (XIII. 47-48) inculcates a high regard for teachers, preceptors, elders, father and especially mother who is a thousand times more venerable than the father.

Sacred learning and philosophy were open to ladies.

Polygamy, prevalent among the rich, was however discouraged. "A householder shall not take a second, if his first wife is wiliing and able to perform her share of the religious duties and if she bears sons." (Apastamba. II. 5. 11.)

Banishment, insanity, impotency, renunciation, loss of caste or death of a husband were the circumstances which allowed a (willing) woman to marry again. (Vasista XVII. 20). A husband might abandon his barren wife in the 10th year, one who bore daughters only in the 12th, one whose children all died, in the 15th and a quarrelsome one, without delay."

Manu aud Baudhayana. II. 2.4. 6.

The abandoned wife was still a member of the family. Only the husband took a second wife for male issue. Hindus never knew an unjust divorce.

"He who has unjustly forsaken his wife, shall put on an ass's skin, with the hair turned out side and beg in seven houses for six months saying, 'give alms to him who forsook his wife."

Apastamba. I. 10. 28. 19.

Formerly 12, or even 14 forms of marriage were admitted; but in the Sutra Period, Gautama and Baudhayana recognised eight forms, but Vasista and Apastamba admitted only six viz, *Brahma*, *Daiva Arsha*, *Gāndharva*, *Kshatra* (*Rakshasa*) *and Manusha* or *Asuri*.

Marriages among kinsmen were strictly prohibited in this Age. Baudhayana allows a person to marry the

daughter of a maternal uncle or a paternal aunt (I. 1. 2. 4) Vasista prohibits marriage between a man and a woman of the same *Gotra* (clan) or *pravara* (line) or who are related within four degrees on the mother's side or within six degrees on the father's. (VIII. 1. 2.) Apastamaba prohibits marriage between men and women of the same *gotra* or who are related within six degrees on the mother's or father's side.

Girl marriage, almost unknown in the first two Ages, gradually came into vogue in this third. The re-marriage of widows except in the case of child-widows, was generally discouraged.

The dead were burnt with some rites : the relations entered water, changed their dress and fasted or lived on poor food for 3 days. *Sápinda relationship* extended to the 7th generation. Brahman Sapinda remained *impure* for 10 days after the death ; a Kshatriya for 11 days ; a Vaisya for 12 days and a Sudra for one month. On the failure of sons, Sapindas could offer the funeral oblation.

At the *Sráddha* (funeral sacrifice), the bereaved would feed a small number of Brahmans versed in the Vedas, noted for learning, virtue and purity. The minimum number, acc. to Gautama, was *nine* and acc. to Vasista, *one*. [Gautama XIV. 1—5, and 13 ; XV. 7 —9. Vasista XI. 29. ; IV 11—17.)

Early in this Age, a man might have chosen one of the 4 orders viz, that of a student, a householder, an ascetic and a hermit. (Vasista VII. 3 ; Baudhayana

(II. 10. 17. 2). But Apastamba says that "if he lives in all these four, he will obtain salvation." (II. 9. 21. 2.)

The householders formed the bulk and the best of the four orders. (Vasista. VIII. 15)

Gautama prescribed at least *40 sacraments* or sacred duties for the householder. These *Domestic Ceremonies* we have already noticed in a previous chapter. So, it is needless to repeat them here.

Apastamba (II. 2. 3. 4-9.) gave directions for keeping *Sudra cooks* of cleanly habits, whose preparations were deemed fit even for religious rites.

The *Sutrakáras* gave many rules on food. Bad animals and birds were no more used as food. Beef, though still used as a food, was gradually falling into disuse, owing to the growing disinclination to kill animals except at sacrifices. This is apparent from an altered text of Manu pointed out by Dr. Buhler. In his Dharma Sutra, Manu gave permission to slaughter animals of sacrifices (Vide Vasista IV. 5.). This has been changed into an absolute prohibition to take animal life, in the present metrical code.

In some rites, slaughter of animals formed a necessary part. The *Sula-gava* (Roast Beef), the *Ekáshtaká*, the *Atirátra*, the Nirudha Pasubandha required the sacrifice of oxen. The *madhu-parka* (honey-meat) had to be accompanied with the sacrifice of a cow, in honour of the distinguished guest. The use of beef went out with the discontinuance of Vedic rites and was finally given up for Jain and Buddhistic appeals to humanity.

§ INDIAN LIFE AND CHARACTER.

In the Rationalistic Age, the Brahminical supremacy had established a high order of civilisation in India :—

(*i.*) "From the early excellence of the Brahmans in all these branches of learning viz, the Vedas, their commentaries and other connected books, theology, logic, ethics, physical science, astronomy &c., it is probable that they had made considerable progress even when Manu's Code was formed." The professions mentioned show the civilised life. The various grains, spices, perfumes and other productions show a highly cultivated country. The Code in general, presents the picture of a peaceful and flourishing community. Gold, gems, silks, ornaments are spoken of as being in all families (Chap. V. 111-112 ; VII. 130).

Elephants, horses, and chariots are familiar as conveyances for men, as are cattle, camels, and waggons for goods. Gardens, bowers and terraces are mentioned. Construction of ponds and orchards by wealthy men for the *public benefit*, is here perhaps first enjoined. (Chap. IV. 226).

Note : Manu's present metrical code, written prob. in the 2nd century B. C., was compiled from the older documents (1200 B. C.) which again were systematised and codified from still older traditions.

(ii) Homer (11th century B. C.) speaks of the Indians as "*pious* Ethiopians of the East."

(iii) High Brahminic discipline, wisdom and morality had induced even men like Empedocles, Pythagoras

and others to come out to the East and drink at this very fountain-head. The teachings of Pythagoras are an exact photograph of the Indian life and lore. (6th century B. C.).

(iv) Skylax of Corianda in Asia Minor. (6th century B. C) Ordered by Darius, he went by sea to explore the Indus and the coast of India : Returned home in 30 months. His encouraging report had induced Darius to conquer a portion of India (512 B. C.). His work is lost and lives in scattered references. He gives the fabulous stories about one-eyed men, about sleeping in their ears, and other wonderful stories.

(v) Herodotus, born 484 B. C. at Halikernasus in Asia Minor. This "Father of History" gives the first definite account, however "meagre and vague and nebulous" it may be. He gives the following points :—The Indian province of Darius, the richest and the most populous yielded him an annual tribute of 360 talents of gold-dust.

An Indian contingent served in the army of Xerxes, clad in cotton garments and armed with cane-bows and iron-tipped cane-arrows.

The dog-sized gold-digging ants abounded in the gold districts near the source of the Indus. (Mahabh : Court Book also mentions this). India—a land of many rivers and many tongues—was the farthest part of the inhabited world, being bounded on the east by sandy deserts. (The India of Darius and Herodotus did not go beyond the Indus). The people, mostly dark, were of 3 distinct classes. The first two were the North-western aborigines living on raw fish and flesh and the

third class comprised the Hindu sages. Being struck by cotton, Herodotus speaks of it as "wool growing on trees more beautiful and valuable than that produced from sheep."

(vi) Ktesias, the Royal physician of Persia, wrote about 398 B. C. his *Indika*, preserved in an abridged form by Photius, a Byzantine of the 9th century A. D. was indebted to Skylax in some measure : credulous : collected the fables current about India in the Persian court. His book is a medley of marvels and matter. He speaks of large four-footed birds called griffins guarding gold in the mountains ; of snub-nosed pygmies skilled in archery but having hair and beards trailing to their feet ; of the wars of the cranes and the Pygmies ; gold-faced men having large and shaggy garments and living up to 200 years ; of the one-footed men noted for speed ; of the fountain of liquid gold ; of the fountain of water congealing to cheese, a dose of which would make a guilty person confess his crimes. Aristotle used his reports on Indian animals in his book on zoology. Ktesias says that India has no swine, tame or wild ; he mentions the unicorn ass, cups made from whose horn, had the virtue of protecting men from some disease and from poison. There was a small bird whose dung first produced sleep and then death. The Indian jackal could imitate the human voice, had the strength of a lion and the swiftness of a horse.

His account of the cochineal plant, the worm and the dyes made from it, is right. He mentions the monkey, the parrot, the elephant and the tiger (man-eater).

He praises the Indians for their sense of justice, their devotion to the king and their contempt of death. Their complexion was fair. They were free from head-ache, tooth-ache, ophthalmia and from mouth-sores or ulcers in any part of their body. They generally attained the age of 120 years before death. There were a people to the north who lived even 400 years.

Ktesias mentions the Indus and the *Hyparkhos* (Ganges ?). He says that no rain ever fell in India. [This shews that the Greek knowledge of India before Megasthenes, was confined to the Punjab).

(vii) The two Sanskrit Epics probably compiled in their present shapes not later than the 5th century B. C., give traditional pictures of our early civilisation.

(viii) Some of the Pali *Jâtaka* stories give us a picture of the civilisation in North India in the 6th and the 5th centuries B. C. From them appear the manners, customs, rules of conduct in Ancient India. They show India free from contaminating foreign influence. They show Hindu society in its entire purity and completeness. The rich lived in 7—storeyed buildings; merchants went to foreign lands on trade in large vessels having expert sailors, guides, pilots &c. The citizens would raise subscriptions to maintain orphanage and educate the orphans as 'Free Students.'

(ix) The discovery (1898) on the Nepal frontier at Piprawah of the Stupa about which the Imperial Gazetteer of India, New Edition, Vol II. P. 102, observes —"The construction and contents of the Stupa offer valuable testimony concerning the state of civilisation

in North India about 450 B. C. which is quite in accordance with that elicited from early literary sources."

(x) The Mahà-vansa, Chap. X.—King Pándukà bhaya of Ceylon of the 4th century B. C. and a-follower of Brahmanism, conferred the following blessings on the people :—(a) The institution of hospitals. (b) Complete City Organisation: Capital Anurádhápura had probably the oldest Municipal corporation in the world. (c) Able administration of the city. (d) Advancement in Sanitary Science. (e) Appointment of Mayors in the Capital. (f) Demarcation of the limits of the city. (g) Conservancy. (h) Different crematoriums for different castes. (i) Supply of water reclaiming and deepening a large natural marsh. (j) Different *dharmasalas* (rest-houses) for different people. Modern Municipal Corporations are still wanting in some of these.

It is often alleged that the ancient Hindus were deficient in altruistic feelings—nobler sentiments, in the shape of building hospitals &c. The first hospital of Europe was in France (7th century A. D.); but in India, there were hospitals for men, beasts and birds long, long before Buddha. There is a chapter on *Vrikshâyur Veda* (Medical treatment of Trees and Plants) in the Agni Purana. Manu. IV. 226, enjoined all wealthy men to construct ponds and orchards for public benefit. The rich maintained orphanage. Construction of roads, bridges. rest-houses &c. has been in India from the earliest times. Hindu Rajas ever looked to all foreign residents in India, regarding their comforts, health, safety, wealth &c. (Vide Chanakya &

Megasthenes) Generous maxims, noble sentiments, self-denial, hospitality to strangers, giving shelter to those seeking refuge, public spirit &c., were never foreign to Hindu character. Hindu traditions show this, foreign accounts prove this.

(xi) The Records of the Greek Historians and Geographers of Alexander the Great :—(a) Good points. —Greek observation and critical faculty were now much improved ; so, from them we have good accounts of what they saw in the Panjab. (b) Their defects,— general credulity (even in Megasthanes). Writers, mostly soldiers, were illiterate and wanting in critical acumen. They collected only topographical informations for the purpose of war. They wrote little of fauna, flora, religion, social life &c. Their accounts of men are not always worth much. They had probalby neither time nor inclination to study India patiently and well.

Their knowledge of India was only partial, being limited in the Punjab. So, their general remarks are occasionally wrong. The knowledge of Herodotus and Ktesias had stopped at the Indus ; Alexander carried it to the Sutlej. Besides, he collected ample informations, mainly from Chandragupta regarding the rich Gangetic Valley. (Arrian, Anab. V. 25). Moreover, he heard of Taprobane, ancient *Tamra-Varna*), now Ceylon, a distant unknown island rich in elephants, cetaceous animals, pearls &c (Strabo XV. 15.)

The works of Alexander's officers viz, Baeto, Diognetus, Nearchus, Onesicritus, Aristobulous, clitarchus,

Androsthenes and others, are lost, but are partly preserved by the later Arrian, Strabo, Diodorus.

The *Stathmi* of Amyntas, a Macedonian, is a compilation of facts about India before Megasthenes. It is said that Diognetus and Baeto took measurement of all tracts traversed by Alexander. The *Stathmi* is based on them. The Greeks thought India like a *rhomboid*. From the Alexander Bridge to the sea, the distance was 1149 English miles. A Grand Trunk Road ran from the Indus to Pataliputra. Patna to Sea = 689 Br. miles. Therefore, indus to Sea is 1149 + 689 = 1838 miles. From the mouth of the Ganges to Cape Comorin = 1838 miles. Again, from Cape Comorin to the Indus is 2183 Br. miles. These measurements the Greeks learnt from the Indians.

The Mahabharata describes India roughly as an equilateral triangle. Genl. Sir Alex. Cunningham says that "the close agreement of these dimensions given by Alexander's informants with the actual size of the country, is very remarkable and shows that the Indians, even at that early date in their history had a very accurate knowledge of the form and extent of their native land".

The Greek writers noticed the following :—Self-choice of husband and wife, polygamy, satism, offer of virgins as a prize to the victors, penance and wisdom of the sages. (Diod. Sic. XXI. 30) Alexander himself, struck by the wisdom and penance of the sages, sent to them Onesicritus who, however, found them above temptation and fear. One of the saints named Kalanos

agreed to follow Alexander and went to Persia with him, where he fell ill and burnt himself to death. Another point had attracted the Greek notice: the sages often fasted and lived on frugal and sparing diet—which led them to believe that the Indians lived without food. (Elliot. Vol. ii. p. 10 note.)

The country *i. e. North*-West India was then divided into many independent States knowing no common interests—no unity. The form of government was monarchical in some and republican and aristocratic in others. These two latter probably referred to the ancestors of the Sikhs, the Rajputs and the Marhattas (See Prof. Heeren's *Historical Researches* (Asia) Vol. II. P. 202. 1846). Kingship was hereditary, the Brahmins were ministers and law-makers. The laws were not committed to writing. (Strabo. XV. 66.) Slavery was unknown and the people everywhere enjoyed peace and prosperity. (Arrian's Indika. 10) Sober and diligent, truthful and peaceable, the Indians were good citizens and good farmers. They were noted for physical bravery above other Asiatics.

The Indians are praised for their skill in manufactures and imitations of foreign objects. Seeing the Macedonians use sponge, they exactly imitated it by sewing hair, thin strings and threads into wool. (Nearchus, quoted by Strabo, XV. 67.)

Nearchus testifies to the existence of writing in India before Alexander. "This we know from Nearchus himself who ascribes to the Indians the art of making paper from cotton.' (Max Muller's Hist. of Ancient

Skr. Literature.) Yajna-Valkya (14th century B. C.) speaks of paper made of cotton &c. Strabo. XV. 67 states that the Indians wrote on smooth cloth very cleverly woven and well-pressed. Curtius VIII. 9 says that the Indians, at the time of Alexander used the tender sides of barks for writing.

No fee in money was either given or taken in marriage. The women were remarkable for their chastity. (Arrian's Indika. c. 27). The common people were robust, abstemious in living, finely dressed in white muslin, shod with sandals and clad in cotton cloths a part of which was twisted round the head. (Curtius VIII. 9) They wore precious stones as ear-rings and decked their wrists and arms with golden bracelets. (Ibid.) Some had a great liking for ornaments and gaudy garments interwoven with gold. (Strabo. XV. 69) They were also fond of dyeing their beards and hair which they loved to wear long (Ibid, 71). Needless to say that this was an old practice of the Hindus.

The Brahmins much liked the study of philosophy and medicine and even women were versed in metaphysics (Strabo. XV. 34 and 66). The Brahminic indifference to gold and grave had impressed the Greeks much. (cf. the bold answer of Dandamis). The *Sramans* mentioned by the Greeks were not probably Buddhist but Hindu. As in politics, so in religion, the different sects of the Hindus never knew amity and unity. Females freely mixed with the Sramans, yet there was no violation of the laws of chastity. The Indians worshipped Zeus Ombrios (Indra), the Ganges and other deities.

The soil, chiefly alluvial, was greatly fertilised by the floods during the rains. The country was subject to occasional earthquakes. The rivers often changed their beds. (Strabo. XV. 19 and 71.) India then had good periodical rains, mines of gold and silver, mountains of fossil salt, dogs of rare strength and grace, beasts of uncommon size, singing birds, talking parrots, imitating apes, huge banian trees affording shelter to 400 horsemen, plenty of medicinal plants and fragrant herbs, sweet reeds, precious stones, garnets of every class and pearls—"the gifts of the sea,' which enriched the far distant Indians. (Arrian's Indika c. 16; Curtius. VIII. 9; Strabo. XV. 21—22; Horace. Epistle. I. 6.)

(xii) Chanakya's *Artha Sastra* (Art of Government), Bk. II. Chap. IV. and his brother Vátsyáyana's *Káma Sastra* (Treatise on Fine Arts &c), both compiled about 312 B. C.

(xiii) Megasthenes (300 B. C.) The ancient writers say almost nothing about Megasthenes. Only Arrian notes in a place that he lived in the house of Sibyrtius, governor of Arachosia (Countries round Candahar). Phylarchos tells us that Chandragupta had sent Seleucus a very curious present. Seleucus also sent Megasthenes to Pataliputra as an ambassador, probably to strengthen the bonds of friendship. Chandragupta's ambassador lived in the court of Seleucus.

Sibyrtius had been Governor of Arachosia and Gedrosia, now Mukran Coast in 323 B. C.; again in 316 B. C. (Diodorus. XVIII. 3; XIX. 48.)

In all likelihood, Megasthenes was not present in Alexander's Indian Expedition. He came to Pataliputra by the Grand Trunk Road marked by mile-stones to indicate distance and the by-ways. At the Magadhan capital, he was most cordially received as a friend. He came down on his embassy after 305 B. C. the probable date of the treaty between Seleucus and Chandragupta. At Pataliputra, he lived long, but not continuously, for he went back to his royal master several times to submit his reports. (Arrian. V. 6. 2.) His work called *Ta Indika* was compiled about 300 B. C. mostly from reports and partly from personal experiences. Probably his book had 4 parts viz, India and its physical features; Indian manners and customs; Indian nations; and the Indian history, gods, religious institutions &c. He paid more attention to descriptions than to style and language. His work is lost, but is preserved in fragments by Strabo, Arrian, Diodorus, Pliny and others.

Of the Greeks, only he and Daimachus were aware of India's correct shape, length and breadth. According to him its breadth = 16000 stadia [Indus to Pataliputra = 10,000 stadia; thence to Sea, acc. to sailors; 6,000 st.] Himalayas to Ceylon is 17,500 st. but Megasthenes makes it 22,300 stadia: even this is correct in a way. He names 15 affluents of the Indus viz, Indos = Sindhu, Hydaspes = Vitasta; Akesenes = Asikni = Chandra bhaga. Hydraotis = Udra-wati = Iravati; Hyphasis = Vipasa. Soanos = Suvana; Saranges = Sáranga; Cophen = Cabul; Soastos = Suvastu (Swat); Garocas = Paukor Peykelaitis = Pushkalavati. Tutapus = Satadru.

Megasthenes alone has given a correct account of the Ganges. Its minimum breadth was 8 miles = 66 stadia; average depth 100 to 120 ft. Certainly the Ganges was very large then. He names 58 rivers of India and 19 affluents of the Ganges: Sonos = Sona; Eranaboas = Hiranya-vaha; Kondokwatis = Gandaka-vati; Jomanes = Jamuna. Kommenases = Karma-nasa. Panzalai = Panchala. Oxymagis = Ikshumati; Andromatis = Andhramati (Tamasa) Cossoanos (sona ?)

Kaukasos = Himalaya. Meros = Meru. Erenuesis = Benares. Matha = Magadh. Omalis = Bimalá. Derdai = Darada (home of the ant-dug gold) Prasioi = Pràchya Desa, capital Palibothra = Pataliputra. Saurasenai = Surasena (Muttra Dist) Methora = Mathura = Muttra. Corisobora = Clisobora = Krishnapura (Agra ?). Capitalia = Aravalli and Mt. Abu. Pandœum = Pandya. Taprobane = Tamra-varna (Ceylon).

Megasthenes has given a rather complete sketch of India and the Indian life &c. recorded from his own observations and the reports of the well-informed Brahmin ministers whom he repeatedly cited as proofs. Though not free from some faults, and mistakes, yet his book, the best of its kind in that age, exercised great influence on the Greeks and the Romans, and on modern Europe (18th Century. A. D).

As the faithful picture of India of a special period, drawn by an impartial foreign observer, the value of *Ta Indika* is indeed very high and great to all.

Megasthenes says that in India, there are (a) 118 states, large and small; of them, 8 are very powerful.

The *Prasii i. e.* Magadhas are the most powerful and the foremost nation in India. [This Magadh included also the land of the Kurus and Panchalas, as Megasthenes says that Jumna flowed through the kingdom of Magadh]. Their capital is at Palibothra (ancient Patna), a flourishing city, 9 by 2 miles, girded with a wooden wall having 64 gates, 570 bastions and a deep ditch in front.

N. B. Palibothra for Pataliputra, is not a Greek distortion, but an imitation of corrupt native pronunciation. All foreigners have adopted and used Indian names as they are *spoken* and not as they are written in classics.

Since 1876, several excavations at ancient Patna have discovered parts of a wooden wall, a long brick-wall, a line of palisades, a gate, two wooden pillars 8 or 9 ft. high, a number of wells, several iron spear heads. Dr. Wadell discovered near Kumrahar some relics of an Asoka Pillar. At Bulandibag, he discovered the capital of the pillar.

The excavation of 1913 has discovered some remains of Asoka's palace, some remains of the Hall at Kumrahar resembling the 100 pillared Hall at Persepolis, the signs of flood and subsequent fire (prob. 1st century A. D.), the brick-built houses of the Gupta period, a tri-ratna, a piece of rock with bha, d, d inscribed, the middle part of an image of a Bodhi sattva very large and entire, the head of an image of Buddha, a coin of Indra Mittra, two copper-coins of Kanishka, a coin of Chandra Gupta Vikramaditya (375 to 413 A. D.).

18 seals, several entire earthen pots found near the wooden gallery.

King Chandragupta of Magadh has a standing army of 600,000 foot, 30,000 horse and 9000 elephants which indicate the vastness of his resources.

The Calingoe, people of Kalinga, the entire sea-board from the Ganges to the Krishna. Their capital *Parthalis* is probably Burdwan now. Its powerful king has 60,000 foot, 1000 horse and 700 elephants.

A large island in the Ganges is called *Madhya* Kalinga which is probably the modern Presidency Division and a greater part of the Faridpur District. Our classical *Nava Dwipa*, "new island in the Ganges" still surviving in a district, perhaps favours this supposition. The king had 50,000 foot and 4000 horse. The Mandu and the Malli, lived in the Sub-Himalayan region. The people of Ganga-rásthra, called the *Gangerides* living near the mouths of the Ganges, were the men of East Bengal. The Ganges then fell into the Bay of Bengal a few miles east of Dacca. Several powerful tribes lived here under a king who had 50,000 foot, 4,000 horse and 400 elephants.

The *Andhras*, the most powerful nation of the South, had numerous villages, 30 walled towns and 100,000 foot, 2,000 horse and 1,000 elephants.

The Isari, Cosyri and other tribes lived in the extreme North-West near Kashmir. The kingdom of Magadh then embraced all North India and touched the frontiers of the Punjab.

Rajputana : The Bhils, Meenas, Kanjars and other wild tribes lived in woods infested by ferocious tigers. However, there were good tribes who lived in the fertile tracts, on the hills of Chitor, Aravalli &c. Several tribes lived enclosed by Capitalia (Mt. Abu).

The *Horatoe i. e.* the Saurashtras were people of Gujrat. Their capital on the coast was a noble emporium of trade and their king had 1,600 elephants, 150,000 foot and 5,000 horse.

The Pandoe, people of Pandya in the extreme South were the only race ruled by women. A Lunar Prince of the Pandu line had gone to the south from Dwaraka and founded a state there. Mathura, now Madura was the capital. The king had 300 towns and an army of 150,000 foot. and 500 elephants. Pliny VI. 23.6. describes their wealth and grandeur.

The *Asangoe* lived in the country between the Indus and the Jumna, backed by the desert. Their king had 30,000 foot, 800 horse and 300 elephants.

Patala was a large triangular island in the Indus near its mouth.

Taprobane, ancient Tamra-barna (copper-coloured) is Ceylon : Megasthenes says that a river separated it from the continent. The island is productive of gold, precious stones, pearls, and very huge elephants. Aelian, indebted to Megasthenes, says that Ceylon was full of hills, palm-groves and huts of reeds. The people used to carry their elephants in their ships and sell them to the kings of Kalinga.

(b) India abounds in many mountains, hills and vast fertile plains yielding two crops a year.

(c) Towns :—Arrian's *Indika*. X : The towns in India are reported to be so numerous that they cannot be counted. The towns on the tidal rivers and the sea coast are mostly wooden. Owing to heavy rains, brick-built houses do not last long. Rivers run over the sides in flood. The towns on hills and high grounds are brick-built or mud-built. Pataliputra is the largest city in India. (Vide also Strabo. XV. I. 35-36).

(d) Fauna and Flora :—Megasthenes speaks of the Royal Bengal tigers, elephants and their hunts described at length, many monkeys, large dogs, antelopes, electric eel, serpents, winged scorpions, big snakes, oysters, pearl-fishery, gold-digging ants, one-horned horses (rhinoceroses ?); of ebony growing in Bengal, palm, willow, wild grapes, ivy, laurel, myrtle, box-tree and various marine plants. The variety and plenty of flowers and fruits excited the wonder of the Greeks. (Diod. II. 36).

(e) Metals : There is plenty of gold, silver, copper, iron, tin and other metals. These are used for ornaments, utensils and weapons. (Diodorus. II. 36). There are also fragrant stones (Strabo). Gold is obtained by mining, by the digging of ants, and by collecting from streams. Ceylon is rich in gold-mines.

(f) Indian Life, Style &c.— The Indians are fond of ornaments of gold and precious stones. They raise no stone to the dead whose virtues and fame alone are deemed the fit memorial. (Arrian, Indikà. X.) Indians

are all free and have no slaves of other nations even. (Stravo. XV. 1. 54). They are frugal and temperate in habits, especially in camp; they do not like much crowd and are orderly, moderate and regardful of truth and virtue. Thefts are rare. In Chandragupta's camp of 4 lakhs of men, theft of Rs. 30/- only a day is reported; they possess a strong sense of justice: they never lie, never quarrel. They have perfect mutual trust. They never go to law, never complain about their pledges and deposits, require neither witnesses nor seals; they generally leave their houses unlocked, unguarded. Writing is unknown (?): everything depends on *Smriti* (oode, not memory). The Indians are frank, frugal and happy. Their wine is prepared from rice; but they do not drink wine except at sacrifice. Rice and curry make their staple food. A simple dress (*dhuti* and *chádar*), leather shoes and an umbrella make the usual attire. Usury is never practised. Finery is in use. Scarcity of food-grains is unknown. They live in wooden houses. The people are fond of gaudy dresses and attendants follow them with umbrellas. Polygamy is prevalent and wives are purchased from their parents in exchange for a yoke of oxen. (Strabo, XV. 54).

The penal laws, seldom requiréd to be exercised, are very severe. A false witness suffers mutilation of his extremes. One causing the loss of hand or eye to a workman is put to death (Strabo. XV. 54). Death is also the penalty for the non-payment of *tithe* on sales. The war-laws are very humane and good.

The people take physical exercise in several ways. One favourite method is passing smooth ebony rollers on the body.

The following are prohibited :—Suicide, inter-marriage, inter-dining, change of profession or trade in many articles.

The Indians dine singly ; at no time would they eat together. They decorate the crematoriums on which they raise earth-mounds not very high. They use muslin worked in flowers. They honour beauty and try every art to improve their looks. They do not respect age void of wisdom (cf. Manu II. 156). They do not wear a garland to sacrifice. Their sacrificial beasts are not cut in two, but strangled to death, for the beasts are then offered to the gods entire.

Megasthenes further noticed the treatment of sick elephants, seven castes of the people, the Brahmins, philosophers, Germani (Hindu Sramans, not Buddhist), different stages of life, Hindu and Greek gods alike, culture of philosophy, astrologers' council of spring declaring annual forecasts, magicians, flourishing agri-culture, irrigation, people stalwart and robust, survey of lands, Military and Municipal Boards, expert physicians, Intelligence Department, spies, prostitute-spies, royal hunt, female guards, paid Indian soldiers in the Persian army, Royal Marine Department, ship-wrights, 5 elements, calendar, rain of copper dust, wonderful caves, various horses, musical instruments, worship of gods, temples, drains and drainage, next world, India as the cradle-house of the Hindus, muslin, pearls, formations

of land, constant change of the royal bed, female education, inheritance by sons, satism, and the Indian stories (Strabo. P. 711, Pliny VII. 2. 14. Chap. 22; Solinus Ch. 52.)

As for his account of the marvellous, we cannot blame Megasthenes. From Homer downwards, all the Greek writers on India adopted many Indian fables, unreal beings &c. Dr. Schwanbeck says that the Indians magnified the ugly features and the physical defects of the various Non-Aryans. That is the root of one-eyed, three-eyed, mouthless, noseless, dog-faced tribes &c.

The Mahabharata, Bk. I, Chap. 28; Court Book. Chap. 31, Slokas 66-67; Salya Book, Chap. 46, Court Book Chap. 31 & 52; Sleep Book. Chap. 8, verses 129-132; Court Book. Chap. 51, Verses 17-18; also Ramayana and Harivansa—describe such beings.

The probable truth is that the aborigines and the Non-Aryans of most Ancient India had strange physical defects; but intercourse with the Aryans has gradually improved their types and features. The Phœnicians took their accounts to Asia Minor where the Greeks first learnt them. Homer's use of Indian tales in his epics probably originated in this way.

(g) Religion.—The Macedonians believed in the identity of Hindu and Greek gods. Siva was their Dionysios and Krishna, Hercules. They further believed that their two great gods had come to India, conquered it and taught the people various arts &c. Euripides also described so by imagination. Megasthenes also give similar accounts. Dr. Schwanbeck says that

that age was extremely credulous. The worship of Siva and Vishnu was very old in India. The Greeks up to Megathenes knew nothing of Buddhism, Megasthenes tried to study Hinduism minutely, but his account is meagre :—"The Brahmins are never swayed by weal and woe. They often discourse on death. They think that this life is but a stepping-stone to brighter life and light in future. They never teach their wives philosophy. They do not like the material world much : Like the Greeks they say that the world is created, destructible, round, and is composed of 5 elements : it is the work of One Maker. The Earth is at the centre of the universe. Birth, soul and other points are the same as with the Greeks. Like Plato, they hold soul immortal."

Megasthenes may have written a chapter on the Indian literature, but it has vanished altogether. His successor Daimachus was ambassador under Vindusara. His work on India also is totally lost. The short accounts of Patroclus, Eratosthenes and others tell us nothing new.

XIV. The Asokan Edicts II & XIII. also tell us of ancient civilisation.

§ TRADE.

During the Period under review, Indian trade, both inland and foreign, was brisk. India's foreign trade consisted of the following branches :—Indo-Babylonian, Indo-Ceylonic, Indo-Malayan and Indo-Chinese. Besides the sea-routes, there were over-land caravan routes

from India to Central Asia, China and the Levant Sea. The Indian merchants carried on trade with Assyria and China under the so-called *Embassy System*: the Black obelisk of Shalmana ser II. and the Chinese Records show this. Indian merchants settled at Alexandria, the then chief market of the world. Indian trade with Egypt continued under the Ptolemies. One Greek writer says that the Indians procured immense gold from abroad. Indian goods were also carried to the shores of the Black Sea and the Caspian Sea along the Oxus. The trade routes once covered Asia like a net-work (for full descriptions, see Prof. Heeren's *Historical Researches* (Asiatic Nations), Vol. II., Appendix IX and XIII.)

Yet, it must be borne in mind that the Hindu maritime activity in the West was not very great and it declined gradually. At first the Egyptians, the Assyrians and the Arabs were prominent Then the Phœnicians, the Jews and the Greeks became supreme. Nearchus (4th century B. C.), Agatharchides (2nd century B. C.) and others say that trade was entirely in the hands of the Arabs. (a) Phœnician Trade with India:—The Phœnicians, Lat. Phœni, Rig-Vedic *Pani* (trader) were an Aryan tribe living originally to the north of India. In the Deva-Asura War, they had helped the Asuras (30th century B. C.) these allies at first triumphant, were finally defeated and driven out by Indra. The Asuras under their leaders Vritra and Bala, founded states in Ancient Persia and Turkey (Mesopotamia, Skr. Madhya-Bhumika or Vedika). The

When Yuvanáswa II., father to Mandhata was ruling at Oudh, Marutta, a scion of the Solar dynasty (not of Oudh) attained great political eminence in N. India. He was son to king Avikshita descended from Nedishta a son of Manu. He is described as one of the 5 great Emperors of ancient India.* He had conquered all and performed an Imperial Sacrifice. During the latter part of his reign, a 12 *years' drought* prevailed in the western half of N. India. A terrible famine followed. Miseries and loss of lives were very great. Even the seers who lived on the sacred river Sarasvati, fled to other countries for food. Only one young sage remained there, living on fish. He alone remembered the Vedas. The large and noble heart of Marutta ached and wept for the people. He, with the ministers, spared no pains to relieve the distressed. Marutta of happy memory is still a favorite play on our Indian stage. We have seen that Marutta was defeated by Mandhata. Prince Visala of Marutta's line built Vaisali.

20. **Purukutsa.**

(R. V. IV. 42. 8-9)

About 2300 B. C. Purukutsa succeeded his father on the throne. Though he was brave and resolute, yet he lacked the tact and skill of a consummate general. The Gandharvas (ancient Afghans) rose in rebellion. He speedily led an expedition against them and was successful in putting it down. The Afghans gathered

established themselves for pearl-fishery and the Indian trade on the isles of Tylos and Aradus, the modern Bahrein Islands in the Persian Gulf"—(Dr. Royle's Essay P. 122)

The twenty-seventh chapter of Ezekiel gives a list of the articles of Phoenician commerce brought from various countries. It is now difficult to ascertain those that were purely Indian. It is probable that cinnamon, aloes, onyx, agate, gold, diamond, ebony, ivory, timber, tin, embroidered work, rich apparel, cardamom, nard and other spices used in oderiferous waters and unguents, &c were imported from India.

Proofs :—(i) "The large countries to which the Phoenician trade extended beyond Dedan—"The Bahrein Islands"—Dr. Royle's Essay P. 122,—could be no other than India ; if this is not sufficiently proved by the situation, it is beyond a doubt, by the commodities mentioned. *Ivory* and *ebony* could only have been procured in Dedan from India, for, there were no elephants in Arabia." (Historians' History of the World, Vol. II. P. 336—37). *Ivory*, Skr. *ibha-rada*=elephant's tooth and *ebony* are ascribed to India by the classical authors: Vide Megasthenes (Strabo. XV. 37 ;) Theophrastus quoted by Mc Crindle in his *India as described by Classical Authors*. P. 46 ; Virgil's *Georgics*. I. 57. "India sends ivory." II. 116—17. "India alone produces black ebony." Horace's *Odes*. I. 31.

(ii) Sanskrit names in Latin and Greek :—*Indigo* lit. the blue dye of India ; *Orysa*, Skr. Vrini, Eng. rice ; *Karpasos*, *Carbasus*, Hebrew *Karpas*, Eng. *Canvas*=

Skr. Kárpása (cotton). *Sachchara*, Eng. Sugar = Skr. *Sarkara*. *Piper* Eng. *pepper* = Skr. *pippala*. *Zingibery* Eng. *ginger* = Skr. *Sringa-wera*. *Agallachun* or *lignum aguila* = skr. *aguru*.

Sindon (cotton-fabrics *i. e.* cotton of India. *Sandalum* = Skr. *Chandana*. *Nardus*, Eng. *nard*, Skr. *nalada Malobathra* = Skr. *Tambula-patra*. *Kassiteros* (Homer) = Skr. *Kastira* (tin). *Beryl* = *Baidurya*. *Tamarind* = Tamar i-Hind = Skr. *Tintiry*. *Aurum* = *Swarnam* (gold). [Vide Gotz quoted in the Encycl. Biblica. Vol. IV. Art. *Trade* & *Commerce*.

(iii) Homer's references to the skill of the Sidonian artists such as the "silver vase" (Il. XXIII. lines 865—70...Pope), the garment offered by Hecuba to Minerva as a propitiatory gift. (Il. VI. lines 358—67...Pope) &c. Sir George Birdwood and others confidently state that these articles of luxury' though latterly produced in Sidon itself, came originally from India. "The twelve costly carpets of refulgent hue," "the garments stiff of gold." (Il. XXIV. lines 281—4...Pope)—had their originals in the Indian *Kincobs* and *Sataranjis* which have, from time immemorial been articles of western trade. In his "*Industrial Arts of India*" P. 263—64, Sir George Birdwood says on the costly garments that they are photographic vignettes from any wealthy Indian's house and in copying them, one seems to breathe again the very odour of the costly spikenard with which they are usually wrapped up."

The Phoenician influence on history is great. Their position was due to *their circulation of the cultures of the eastern lands to western countries than to their own creations*. (Hist. Hist. of the World, Vol II. P. 353

Indirectly America owes its discovery to Phoenicia (Ibid. P. 356).

(b) The Jewish Trade with India :—The fortune of the Phoenicians soon roused in the neighbouring Jews a spirit of emulation. The Jews had inland trades and the Old Testament in some passages refer to extensive caravan routes. Yet the Jews were not very active before the days of David and Solomon.

Luckily, the Jews under David and Solomon were great friends of the Phoenicians under Hiram (980—917 B. C.). Close friendship, instead of base rivalry, of those two ancient peoples produced their combined commercial enterprise. David conquered Idumœa in 1040 B. C. (II. Sam. VIII. 14.) Solomon founded a seaport at Ezion-Gaber (992 B. C.)—Vide I Kings IX. 26. Solomon took building materials from India (997 B. C). From Ezion-Gaber, the ships of Solomon sailed under the guidance of the mariners of Hiram for distant lands. (I. Kings. IX. 27.) They brought back once in three years the gold of Ophir (India, Coptic *So far*, originally *Sauvira*, a sea-board tract in West India. [I. Kings. X. II & 22.], its almug trees' (perhaps red sandalwood), ivory, ape (kapi) and peacocks.

The impetus given by Solomon lasted a century or more. The Jewish commercial spirit gradually cooled. The fleet of Jehoshaphat, 5th in descent from Solomon, which had started on a voyage to Tarshis, was destroyed. After this, Jewish foreign trade came to a stop altogether.

(c) The Assyrian commerce—"Babylon occupied a favorable position for peaceful commerce. A glance at the map shows that Mesopotamia occupies the very centre of the world of ancient civilisation. It was the connecting link betweed Persia and India on the one

hand and Lydia, Syria and Egypt on the other. Even Chinese ideas were to some extent accessible through the mediation of India." (H. H. W. Vol. I. P. 472.)

"The pictures on the black obelisk of Shalmanaser II show us such beasts as apes and elephants, being brought as tribute to the conqueror, confirming in the most unequivocal way the belief, based on Ktesias and Strabo that the Assyrians held commercial relations with India." (Ibid. P. 484.)

"The muslins of Dacca were famous in Roman and even Assyrian times." (Lee-Warner's Citizen of India).

"The investigation, however, is involved in greater difficulties as we proceed towards the east beyond Persia; though a principal country to which they traded, *i. e.* Persian India—or the present Belurland and with the parts adjacent, whence the Babylonians imported many of their most highly prized commodities, afford a clear proof, of the direction and extent of this commerce. The first article which we may confidently assert the Babylonians to have obtained at least in part from these countries were precious stones the use of which for seal rings was very general amongst them. Ktesias says expressly that these came from India; and that onyxes, sardines and the other stones used for seals were obtained in the mountains bordering on the sandy desert. The testimonies of modern travellers have proved that the account of this author is entitled to full credit; and that even at the present time, the lapis-lazuli is found there in its greatest perfection and if it be added to this that what Ktesias relates of India undoubtedly refers for the most part to these northern countries, we must consider it probable that the stories in question were found in the mountains of which we are speaking, while with

regard to sapphire of the ancients, that is to say, our lapislazuli I have no doubt that it is a native of the country."

The passage of Ktesias to which we have referred contains some indications which, relatively to onyxes appear to refer to the Ghat mountains, since he speaks of a hot country not far from the sea."

"The circumstance of large quantities of onyxes coming out of these mountains at the present day, *viz*—the mountains near Cambay and Beroach, the ancient Barygaza, must render this opinion so much the more probable, as it was this very part of the Indian coast with which the ancients were most acquainted. And their navigation from the Persian Gulf to these regions, as will be shewn hereafter, admits of no doubt. This opinion however, must not lead us to conclude that the commerce of Babylon was confined to those countries; for that they were acquainted with the above-mentioned northern districts is equally certain, Hence also the Babylonians imported Indian dogs. The native country of these animals according to Ktesias, was that whence precious stones were obtained. And this account of the regions has been confirmed by Marco Polo who mentions that the large dogs of these regions were even able to overcome lions.

"A third and no less certain class of productions which the Persians and Babylonians obtained from this part of the world were dyes and amongst them the cochineal or rather, Indian lacca. The most ancient, though not quite accurate description of this insect and of the tree upon which it settles, is also found in Ktesias. Acc. to him, it is a native of the country near the sources of the Indus and produces a red, resembling cinnabar. The Indians themselves use it for the purpose of dyeing

their garments to which it gives a colour even surpassing in beauty the dyes of the Persians."

Strabo has preserved to us from Eratosthenes a knowledge of the roads by which the commodities of the Indian districts bordering on the Persian Empire, were conveyed to its principal cities and especially to Babylon.

"The natives of the countries bordering on Little Thibet and others or the Northern Indians of Herodotus and Ktesias, formed the caravans which travelled into the gold desert and that it was the same people from whom Western Asia obtained ingredients for dyeing and also the finest wool."

(H. H. W. Vol. I. PP. 487-490.)

From Babylon, the Indian wares were oonveyed to the shores of the Mediterranean." (Ibid. P. 490.)

The Egyptian Trade with India under the Ptolemies :—

Alexander the Great had founded Alexandria at the mouth of the Nile in Africa. "With its countless masts and noisy quays, its motley crowd of foreigners and hubbub of all dialects from India to Cadiz, its vast piles of merchandise lying unsheltered in that rainless air, Alexandria soon rose to be a mart of the world and successfully held its superiority for centuries to come. (Kingsley's Hypatia. V.)

Having got Egypt as his share, Ptolemy the First, a General of Alexander, made Alexandria his seat of government. He had visited India with Alexander and knew the full advantages of a commercial intercourse with that rich land. So he at once directed his attention to naval affairs. He built the famous light-house at Pharos on the mouth of the bay of Alexandria which was dangerous of navigation. Unluckily he died soon. His son and successor Ptolemy Philadelphus gave great

impetus to Indian commerce. He sent an embassy headed by Dionysos to Asoka, Emperor of Magadh to open up trade with India. He maintained a well-furnished navy in the Red Sea and founded the sea-ports of Berenice and Myos Hormos on the Egyptian coast. For easy transport of goods, he began constructing a canal joining the Nile with the Red Sea, but it was never completed. Ships trading with India arrived at Myos Hormos from where all goods were taken on camels on the 12th day to Coptus, a city on a canal of the Nile and thence to Alexandria by water in another 12 days. Owing to great heat, the caravans crossed the desert at night. There were resting-places on the road. (Pliny, Natural History. VI. 23 ; Vincent's *Periplus* Vol. I. P. 80). The sea-borne trade continued to be conveyed along the coast from Berenice round the south coast of Arabia and Persia to the mouth of the Indus.

Besides the Red-Sea route, there were at least three over-land routes by which Indian goods were carried to foreign markets. One ran across Central Asia along the Oxus, the Caspian and the Black Seas.

The second lay through the heart of Persia over to the neck of Asia Minor, while the third was through the Persian Gulf and the Euphrates to Damascus and Tadmore and thence to the ports of the Levant. The trade along Tadmore (Palmyra) was a very ancient one. It rose to great opulence. As the only green spot in the desert and for fine situation, Tadmore rose even in the times of Solomon, its founder. (I. Kings. IX. 18 ; II. Chronicle. VIII. A.) and her opulence lasted down to the date of its conquest by Aurelian. Prof. Heeren thinks that the Persian Gulf was closed to the Indian trade in the time of the Parthian Empire, the articles

being then conveyed along the Red Sea to Myos Hormos and thence overland to Palmyra. (Historical Researches (Asia) Vol. II. P. 409. The route was re-opened in the days of the Roman Empire. (Appian. V. 9. Mc. Crindle. Horace, *Ep*. I. 45.)

The Black Sea trade also was an early one and rose verv high under the Byzantine Emperors.

Colonies :— Commerce took Hindu civilisation and colonists abroad. In 500-400 B. C., the emigrations of the Aryans extended to the Deccan, Ceylon and other adjacent islands. The pearls and corals found in those places gave a new impetus to trade. "The emigrations of expatriated Indians took place in very early times and towards the west." (Elliot's *History*. I. Appendix. P. 507. Traces of Indian occupancy are found in the north-eastern shores of the Euxine (Ibid. P. 510). Indians settled in Persia, Mesopotamia, Arabia, Alexandria, Carthage and elsewhere; missionaries, merchants, mercenaries, mahouts &c, Hindu Sannyasins of old used to travel over a large part of the world. The Buddhist monks lived in Persia, Turkey, Syria, Palestine, Egypt, Greece and other countriés of Europe. The *Bimala Prabhá* tells us that the sayings of Buddha were done into Persian and Roomba (Latin ?)

India also received foreign colonies. The Persians settled in the different parts of India. (Mahabharat and Puran), the Jews in Malabar, the Arabians in Malabar, Ceylon and Chittagong.

These emigrations &c, much helped the diffusion of knowledge, interchange of ideas &c.

Modern scholarship speak of the Hindu source of Greek science. India was for a long time the teacher of Europe, both directly and indirectly in medicine,

mathematics, philosophy and other branches of human knowledge. Alexander and his officers found India as the home of medicinal and aromatic plants and herbs and praised the excellence of Brahminic philosophy. Indian medicine had largely influenced the Greek healing art before Alexander. The works of Hippocrates, the "Father of Medicine"—and a contemporary of Ktesias show traces of a distinct influence of the Hindu Pharmacopœia. He prescribes the two kinds of pepper long and round, for nearly the same maladies for which they are still used by the Indian Kavirajas. (Dr. Royle's Essay. P. 89). The motto on his sign-board *viz.* "Life is short, Art is long, opportunity fleeting &c"—is also a distinct echo of a well known Sanskrit text. Probably he never came to India ; certainly he got his ideas about Indian medicine in Persia between which and India and Greece, a direct intercourse existed for a long time.

In philosophy and metaphysics, the European thinkers still work on Hindu materials. Many have thought it highly possible that "so long as philosophy was cultivated in Greece, India was often regarded as the ultimate and permanent source of the True Wisdom, the knowledge of things divine. Even as late as Lucian's time (150 A. D.), that author concludes his evidently true history of Antiphilus and Demetrius by making the latter a Cynic philosopher by profession, resign all his property to his friend and depart for India there to end his life amongst the Brahmins. (*Toxaris* 34, quoted in *Gnostics and their Remains.*" P. 54.)

The striking resemblance between some systems of Hindu and Greek philosophy, mathematics &c, has been already noted.